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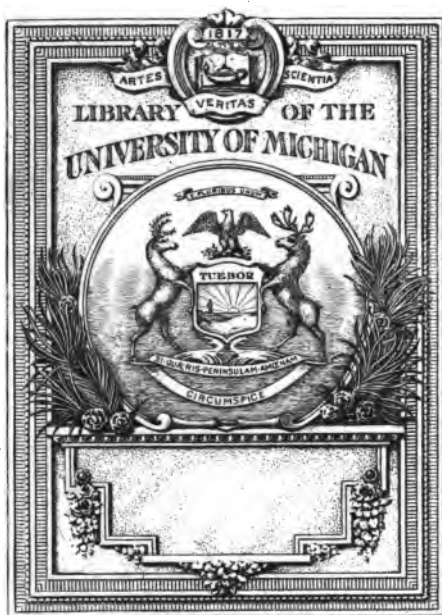
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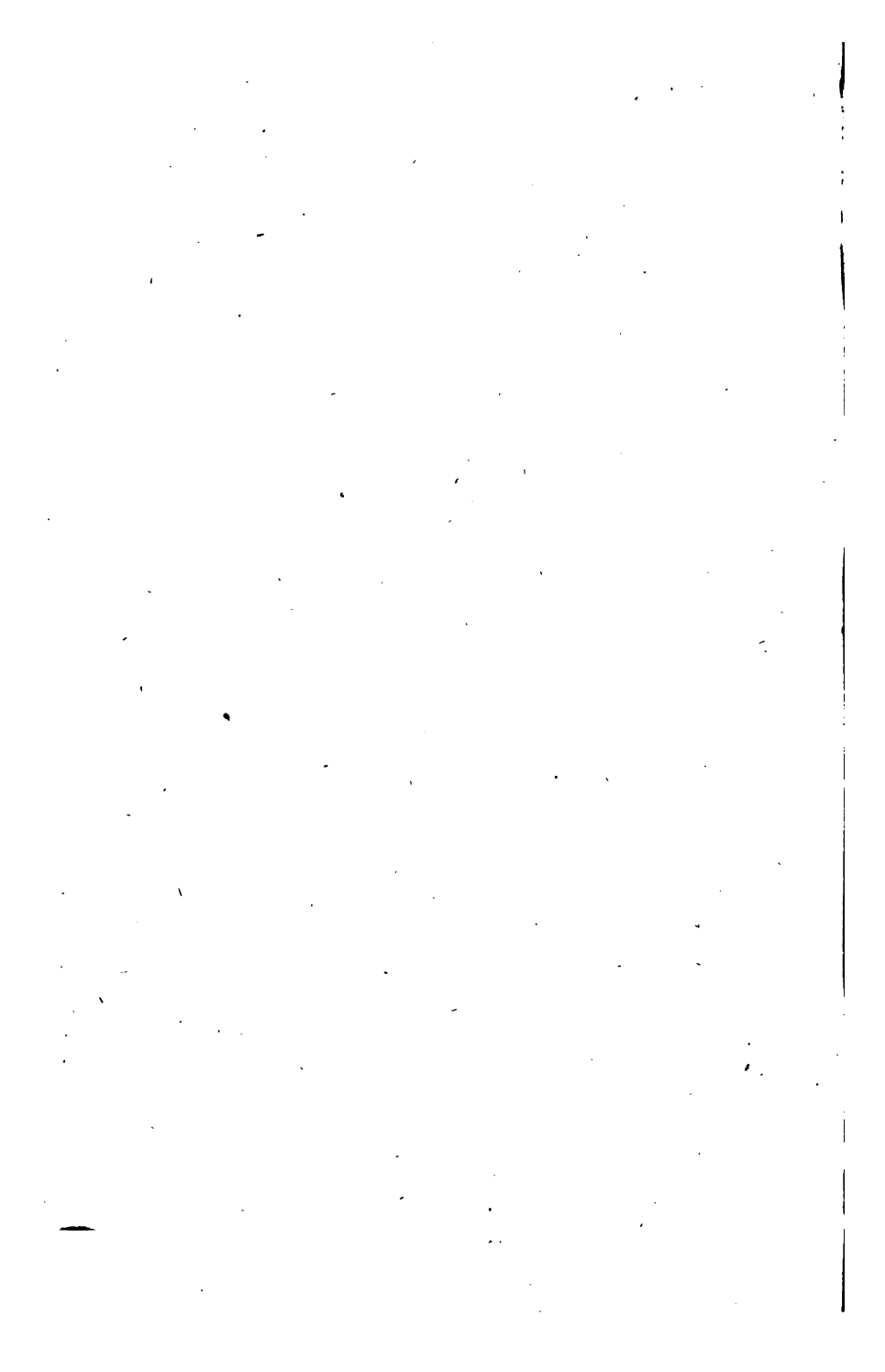
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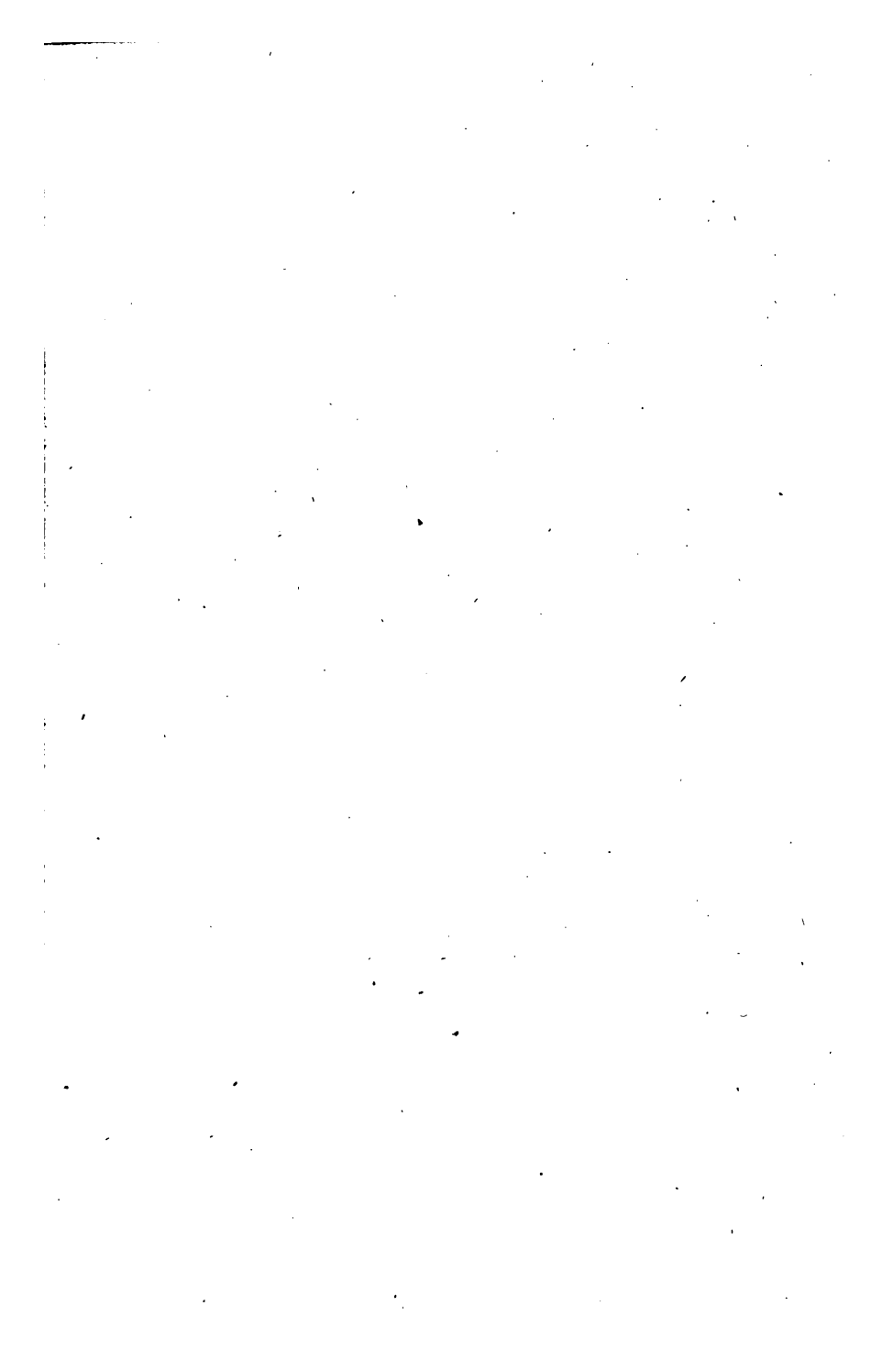
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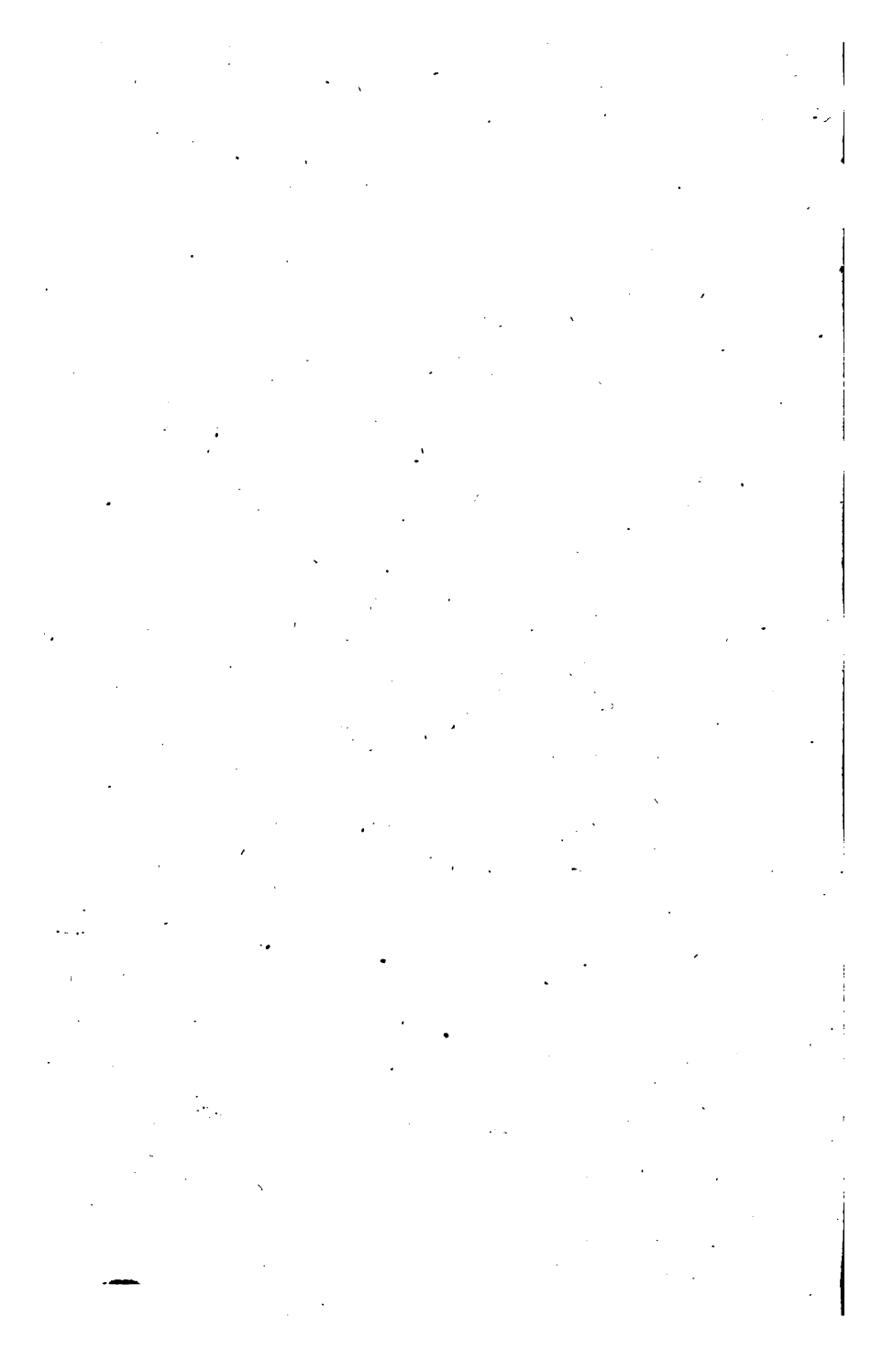
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# MEMOIRS

OF

Dr. MANTON'S *LIFE*

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UNIV.  
OF  
MICH.



Thomas Manton D.D.

SOME  
MEMOIRS  
OF THE  
LIFE and CHARACTER

Of the Reverend and Learned

THOMAS MANTON, D.D.

Prefix'd to the Second Edition of his  
Sermons on the CXIXth Psalm.

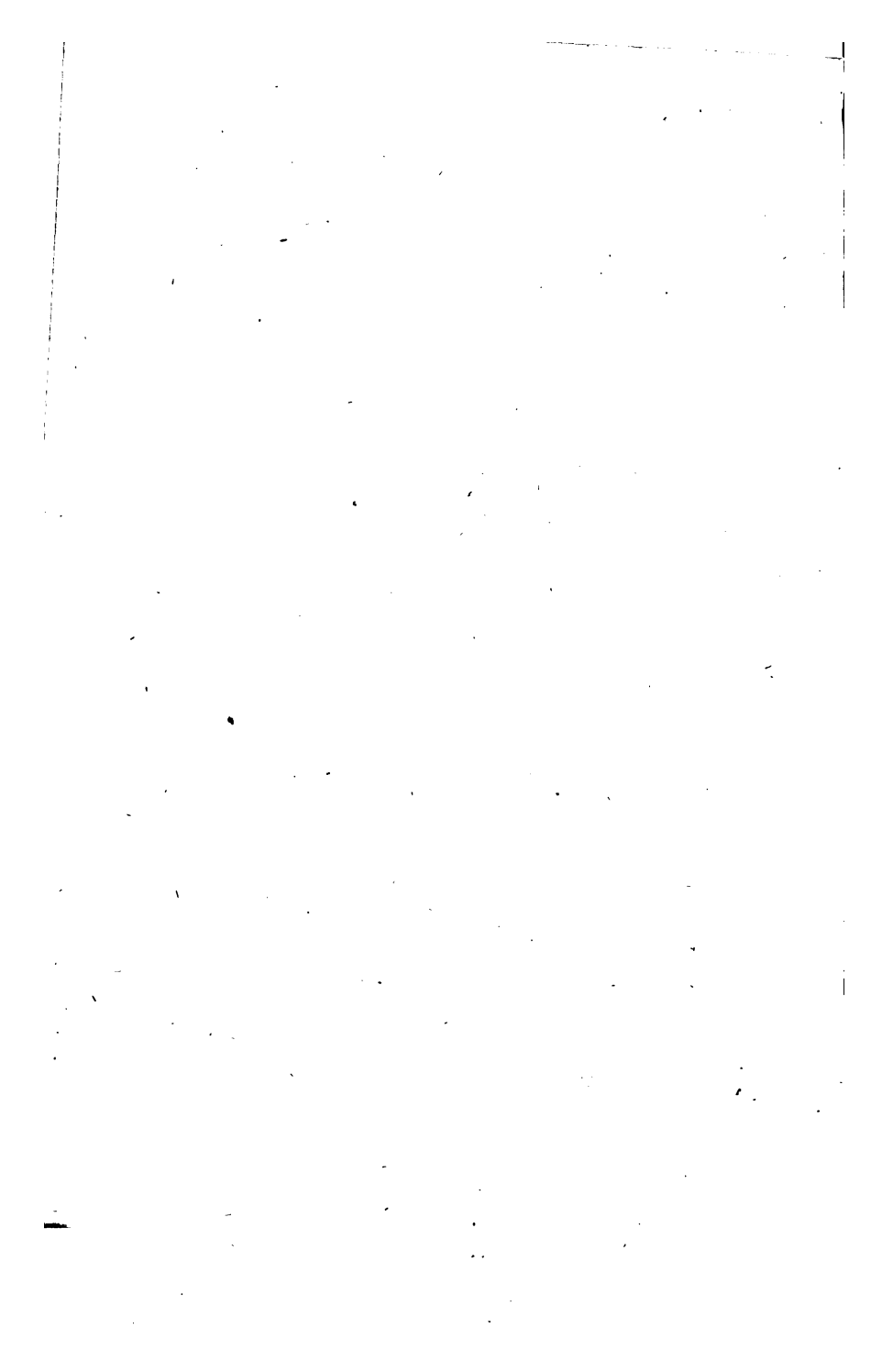
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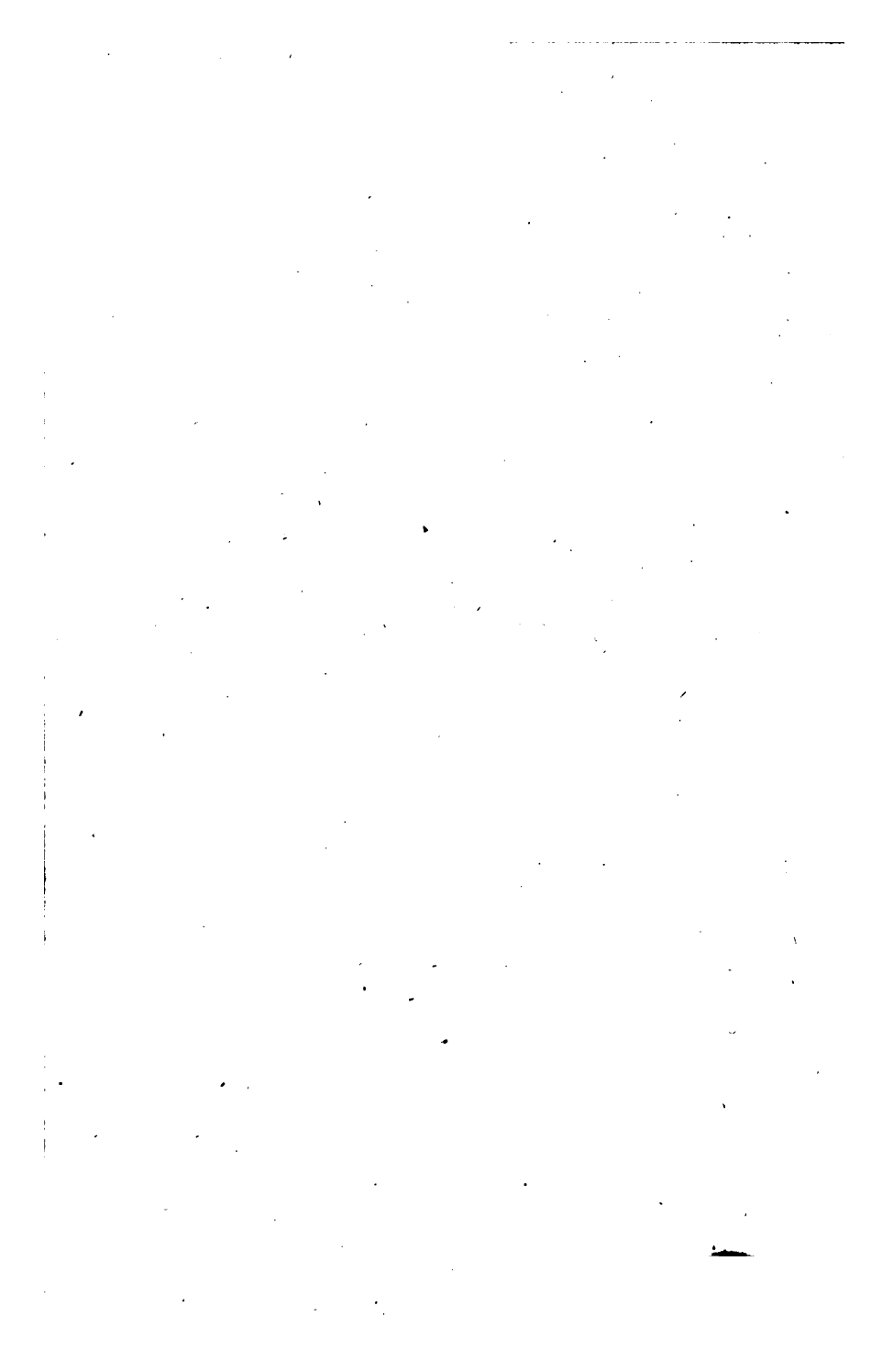
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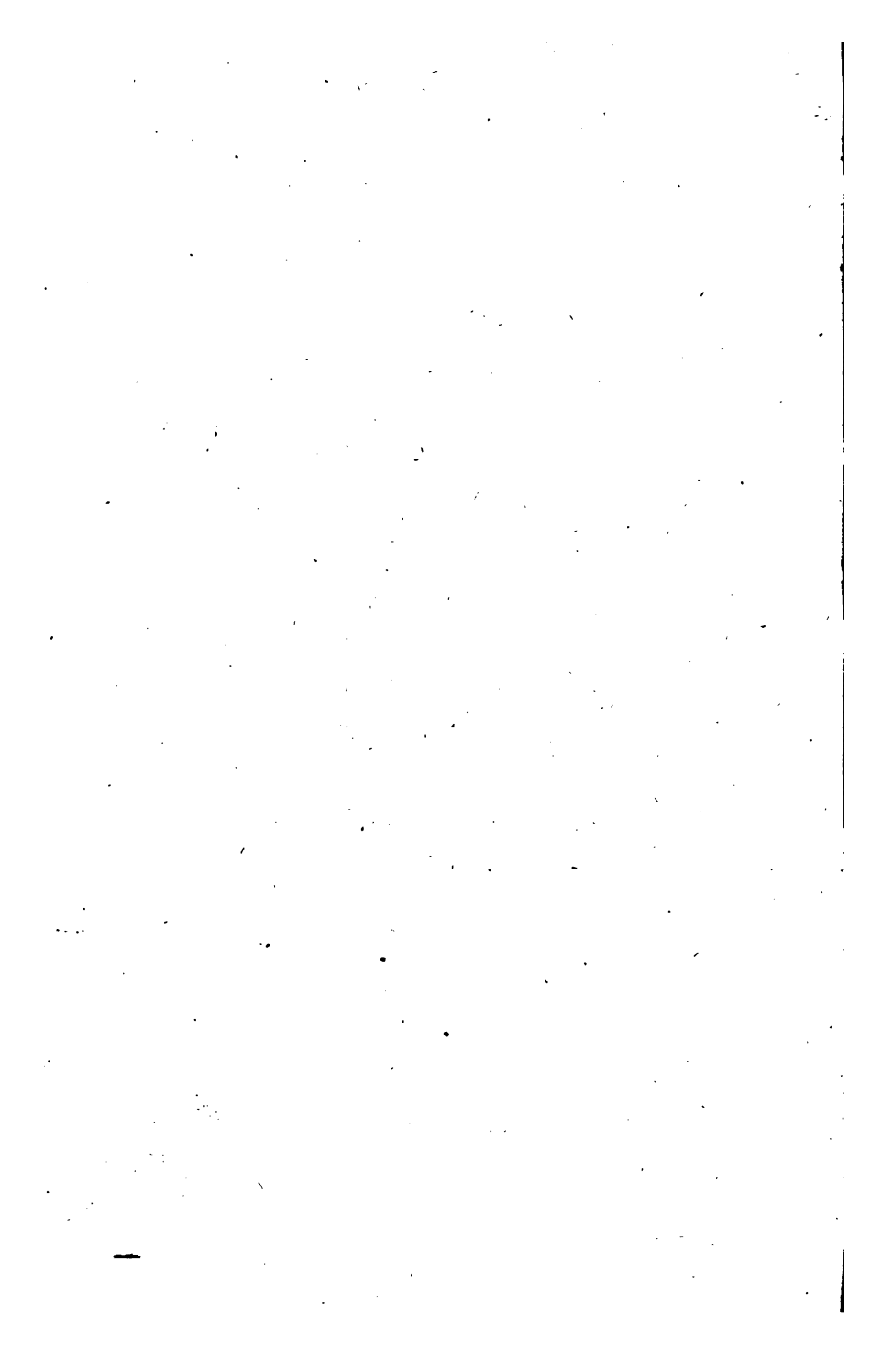
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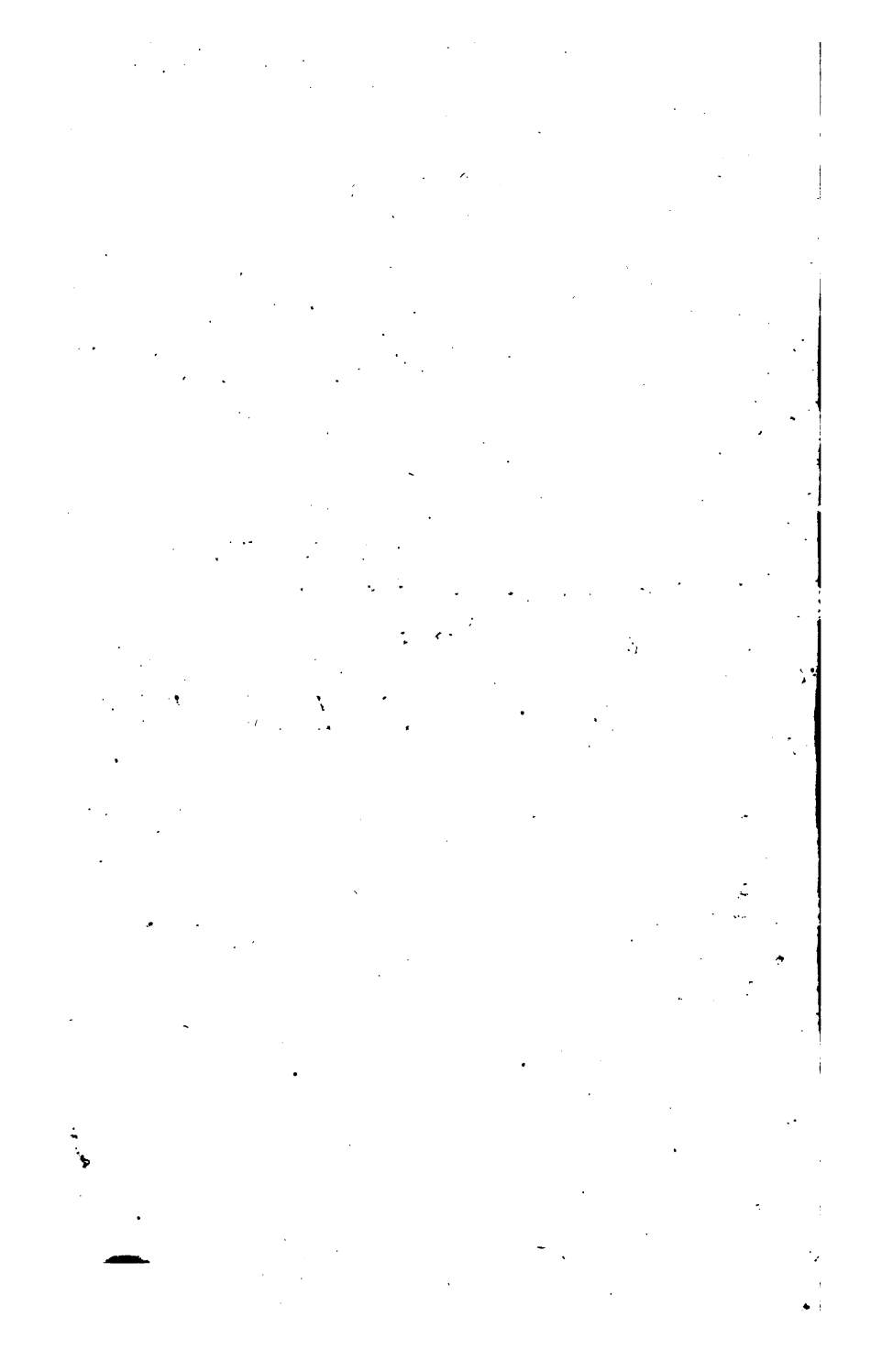
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# MEMOIRS

OF

Dr. MANTON'S *LIFE*

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## 10 *Memoirs of the Life of*

markable all his Life. About this time he married Mrs. MORGAN, who was a Daughter of a genteel Family of *Manston* in *Sidbury, Devon*; and not Mr. QBADIAH SEDGWICK's Daughter, whom he succeeded in *Covent-Garden*, as Mr. WOOD mistakes it. She was a meek and pious Woman, and tho' of a weak and tender Constitution, out-lived the Doctor twenty Years, who was naturally haile and strong.

S. 3. HE had not been above three Years in the Ministry before he had his first Settlement, which was at *Stoke-Newington* in *Middlesex*, near *London*. He was presented to this Living by the honourable Colonel POPHAM, in whom he had a most worthy and kind \*Patron, and was highly honoured and esteemed by him and his religious Lady. It was here he began and finished his excellent Exposition of the Epistle of JAMES, on his Week-day Lectures, which he carried on without an Assistant, besides his constant preaching both Parts of the Lord's day. This Exposition has been thought by good Judges to be one of the best Models of expounding Scripture; and to have joined together with the greatest

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\* See Dedication to the Epistle of *James*.

## Dr. THOMAS MANTON. II

Judgment, the critical Explication, and practical Observations upon the several Parts. Some time after, he went thro the Epistle of JUDE: This, tho excellent in its kind, is not so strictly expository, but more in a Sermon-way; which he says was more in compliance with the Desires of others, than with his own Judgment. This was almost finished while he continued at *Newington*, and was dedicated to the Lady POPHAM. 'Tis worth observing with what respect and sense of Obligation he treats the Colonel and his Lady; and, so contrary to the modern modish way of Address, with what Faithfulness at the same time he warns them of their Temptations and Danger. I shall only give the Reader a taste of his Spirit and Expression in his younger Years. " By this Inscription, says  
" he to the Colonel, the Book is become  
" not only mine, but yours. You own  
" the Truths to which I have witnessed;  
" and it will be sad for our account in the  
" Day of the Lord; if after such solemn  
" Professions, you and I should be found in  
" a carnal and unregenerate State. Make  
" it your Work to honour him, who has  
" advanced you. The differences of high  
" and low, rich and poor, are only calculated for the present World, and cannot  
" out-live Time. The Grave takes away  
B 2 " the

## 12 *Memoirs of the Life of*

“ the civil differences: Skulls wear no  
“ Wreaths and marks of Honour; the  
“ *Small and Great are there, the Servant*  
“ *is free from his Master.* So at the  
“ Day of Judgment, *I saw the dead both*  
“ *great and small, stand before the*  
“ *LORD.* None can be exempt from  
“ standing before the Bar of CHRIST.  
“ When the civil Difference ceases, the  
“ moral takes place; the distinction then  
“ is, good and bad, not great and small.  
“ Then you will see that there is no Birth  
“ like that, to be born again of the Spirit;  
“ no Tenure, like an Interest in the Co-  
“ venant; no Estate, like the Inheritance  
“ of the Saints; no Magistracy, like that  
“ whereby we sit at CHRIST’s Right  
“ Hand, judging Angels and Men. How  
“ will the Faces of great Men gather Black-  
“ ness, who now flourish in the Pomp and  
“ Splendor of an outward Estate; but then  
“ shall become the scorn of God, and of  
“ Saints and Angels! and these holy Ones  
“ shall come forth and say, *Lo this is the*  
“ *Man who made not God his Strength,*  
“ *but trusted in the abundance of his*  
“ *Riches, and strengthened himself in his*  
“ *Wickedness.* Wealth and Power are of  
“ no use in that day, unless it be to ag-  
“ gravate and increase the Judgment. Many  
“ who are now so despicable and obscure,  
“ that

**Dr. THOMAS MANTON. 13**

“ that they are lost in the tale and count of  
“ the World, shall then be taken into the  
“ Arms of CHRIST ; he will not be a-  
“ sham’d to confess them before Men, and  
“ before his Father ; Father, this is one of  
“ mine. So also in Heaven there are none  
“ poor ; all the Vessels of Glory are filled  
“ up : If there is any difference in degree,  
“ the foundation of it is laid in Grace,  
“ not in Greatness.—Greatness hath no-  
“ thing greater, than a Heart to be willing;  
“ and a Power to be able, to do good :  
“ Then ’tis a fair Resemblance of that Per-  
“ fection which is in God, who differs  
“ from Man in nothing so much as in the  
“ Eternity of his Being, the Infiniteness of  
“ his Power, and the Unweariedness of his  
“ Love and Goodness. ’Tis a fond Ambition  
“ of Men to sever these things ; we all  
“ affect to be great, but not good ; and  
“ would be as Gods, not in Holiness but in  
“ Power. Nothing has cost the Creature  
“ dearer ; it turned Angels into Devils, and  
“ ADAM out of *Paradise*.—— You will  
“ bear with my Plainness and Freedom ;  
“ other Addresses would neither be comely  
“ in me, nor pleasing to you. Our Work  
“ is not to flatter Greatness, but in the  
“ Scripture Sense, not in the Humour of the  
“ Age, to *level Mountains*.

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IN his Epistle to Lady PORHAM, he tells her ; “ ’Tis a lovely Conjunction when  
 “ Goodness and Greatness meet together.  
 “ Persons of Estate and Respect have more  
 “ Temptations and Hindrances than others ;  
 “ but greater Obligations to own GOD.  
 “ The great Landlord of the World expects  
 “ Rent from every Cottage ; but a larger  
 “ Revenue from great Houses. Now usually it falls out so, that they who hold  
 “ the greatest Farms pay the least Rent.  
 “ Never is GOD more neglected and dishonoured than in great Mens Houses,  
 “ and in the very face of all his Bounty. If  
 “ Religion chance to get in there, ’tis soon  
 “ worn out again ; the Vice lives long in  
 “ Families, and runs in the Blood from Father to Son : ’Tis a rare case to see  
 “ strictness of Religion carried on for three  
 “ or four Descents. ’Twas the Honour of  
 “ ABRAHAM’S House, That from Father  
 “ to Son, for a long while, they were  
 “ *Heirs of the same Promise* ; but where  
 “ is there such a Suecession in the Families  
 “ of our Gentry ? ” The Causes of which he reduces to “ Plenty ill-governed,” which disposes to Vice, as a rank Soil is apt to breed Weeds ; and to a certain “ false bravery of  
 “ Spirit,” which thinks Strictness inglorious, and the Power of Religion a mean thing ; and to “ the Marriage of Children into  
 “ carnal

## Dr. THOMAS MANTON. 15

“ carnal Families,” wherein they consult rather with the Greatness of their Houses, than the Continuance of Christ’s Interest in their Line and Posterity. “ How careful are they that they match in their own Rank for Blood and Estate ? should they not be as careful for Religion also ? All this is spoken, Madam, to quicken you to greater Care in your Relation ; and that you may settle a standing Interest for CHRIST, so hopefully already begun, in your House and Family. Tho your Course of Life be more private and confin’d, yet you have your Service. The Scripture speaks of Women gaining upon their Husbands, seasoning the Children, encouraging Servants in the ways of Godliness, especially of their own Sex. ’Tis said of ESTHER, Chap. iv. 16. *I also and my Maidens will fast likewise*. These Maidens were either Jews (and then it shews what Servants should be taken into a nearer Attendance, such as favours of Religion) or else, which is more probable, such as she had instructed in the true Religion ; for they were appointed her by the Eunuch, and were before instructed in the Court Fashions, Chap. ii. 9. But that did not satisfy, she takes them to instruct them in the Knowledge of the true GOD ; and it seems, in her Apartments had opportunity

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“portunity of religious Commerce with  
“them, in the Worship of GOD.”

HE continued seven Years at *Newington*, and possess'd the general Respect of his Parishioners, tho there were several Persons of different Sentiments from himself. Being generally esteemed an excellent Preacher, he was often employ'd in that Work in *London* on the Week Days: And other weighty Affairs sometimes called for his Attendance there. The Custom of preaching to the Sons of the Clergy begun in his Time; Dr. HALL (afterwards Bishop of *Chester*, and Son of the famous Bishop HALL of *Norwich*) preach'd the first Sermon to them, as Mr. MANTON did the second. The Sermon is printed at the end of the third Volume in *Folio*, upon *Psal.* cii. 28. He was several times, tho not so often as some others, called to preach before the Parliament, and received their Order, in course, for printing his Sermons; tho, I think, he never publish'd but two of them himself. Some of them are printed among his Posthumous Works. In all of them the Wisdom and Judgment of Dr. MANTON, in the Suitableness of the Subject to the Circumstances of the Times, and the prudent Management of it to the best Advantage, are very visible: Particularly after he  
had



## Dr. THOMAS MANTON. 17

had given his Testimony, among the *London* Ministers, against the Death of the King, he was appointed to preach before the Parliament; his Text was *Deut. xxxiii. 4, 5. MOSES commanded us a Law, even the Inheritance of the Congregation of JACOB; and he was King in Jeshuron, when the Heads of the People, and the Tribes of Israel were gathered together.* When they were highly offended at this Sermon, some of his Friends advised him to withdraw, for some in the House talk'd of sending him to the Tower; but he never flinch'd, and their Heat abated.

S. 4. HIS Removal from *Newington to Covent-Garden*, was occasion'd by the great Age of Mr. OBADIAH SEDGWICK, who was now disabled for his Work. The People growing uneasy, several worthy Persons were propos'd for the Place; but Mr. SEDGWICK would not be prevailed with to resign, till Mr. MANTON was mentioned; and to that he readily yielded. He was presented to the Living with great Respect and Satisfaction, by his noble and generous Patron the Earl, afterwards Duke, of *Bedford*, who greatly esteem'd him to his dying day; and sent him, as a mark of his Respect, a Key of the Garden which then belong'd to *Bedford-House*, either to walk in it at his leisure, or

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as a convenient Passage to the *Strand*. He had in this Place a numerous Congregation of Persons of great Note and Rank; of which number was oftentimes the excellent Archbishop USHER, who used to say of him, That he was one of the "best Preachers in *England*," and that he was a "voluminous Preacher;" not that he was ever long and tedious, but because he had the Art of reducing the Substance of whole Volumes into a narrow Compass, and representing it to great Advantage. Mr. CHARNOCK used to say of him, That he was the "best Collector of Sense of the Age."

Dr. MANTON had a great Respect for Mr. CHRISTOPHER LOVE, who was beheaded in the Year 1651, by the then Parliament, for being concern'd, with some others, in sending Remittances abroad to support the Royal Family in their Distress. I am inform'd, that he attended him on the Scaffold at *Tower-Hill*, and that Mr. LOVE, as a token of his Respect, gave him his Cloak. The Doctor was resolv'd to preach his Funeral Sermon, which the Government understanding, signify'd their Displeasure, and the Soldiers threatned to shoot him; but that did not daunt him, for he preach'd at *St. Lawrence-Jury*, where Mr. LOVE had been Minister, to a numerous Congregation, tho

## Dr. THOMAS MANTON. 19

tho' not grac'd with the Pulpit-Cloth, or having the Convenience of a Cushion. He was too wise to lay himself open to the Rage of his Enemies; but the Sermon was printed afterwards, under the Title of *The Saints Triumph over Death*. Lord CLARENDON \* speaks of Mr. LOVE in Terms of great Disrespect, upon the Report of a Sermon he preach'd when he was a young Man, at *Uxbridge*, at the time of the Treaty. How far he might fail in his Prudence, in so nice a Circumstance, I am not able to say; but it appears from the Accounts of them who well knew him, and by the Resentment his Death generally met with at that time, as well as by several Volumes of Sermons printed after his Death; that he was a Person of Worth and Esteem. It was certainly a rash and ungenerous Censure in the noble Author, of one he knew so little at that time, and who afterwards lost his Life for serving the Royal Family.

THE Government afterwards, for what Reason it was best known to themselves, seem'd at least to have an Esteem for him, tho' he was far from courting their Favour. When CROMWELL took on him the Pro-

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\* *History in Foli.*, Vol. II. Page 445, 446. Vol. III, Page 337, 338.

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tectionship, in the Year 1653, the very Morning the Ceremony was to be perform'd, a Messenger came to Dr. MANTON, to acquaint him that he must immediately come to *Whitehall*: The Doctor asked him the Occasion; he told him he should know that when he came there. The Protector himself, without any previous notice, told him what he was to do, *i. e.* to pray upon that Occasion: \* The Doctor laboured all he could to be excus'd, and told him it was a Work of that Nature which requir'd some time to consider and prepare for it. The Protector reply'd, That he knew he was not at a loss to perform the Service he expected from him; and opening his Study-door, he put him in with his Hand, and bid him consider there; which was not above half an Hour: The Doctor employ'd that time in looking over his Books, which, he said, was a noble Collection. It was at this time, as I am inform'd, that the worthy Judge ROOKESBY had the Misfortune, by the fall of a Scaffold, to break his Thigh, by which he always went lame, and was oblig'd to have one constantly to lead him: He was an upright Judge, and a wise and religious

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\* *Whitlock*, who was present, says, He recommended his Highness, the Parliament, the Council, and Forces, and the whole Government and People of the three Nations, to the Blessing and Protection of God. *Memorials* Page 661.

## Dr. THOMAS MANTON. 21

Person ; he was constant to his Principles, and always attended the Preaching of good old Mr. STRETTON, to his dying day.

ABOUT this time the Doctor was made one of the Chaplains to the *Protector*, and appointed one of the Committee to examine Persons who were to be admitted to the Ministry, or inducted into Livings ; as he was afterwards appointed one in 1659, by an Act of that Parliament, in which the secluded Members were restored. And tho' this proved troublesome to him, considering his constant Employment in Preaching, yet he has been heard to say, That he very seldom absented himself from that Service, that he might, to his Power, keep matters from running into extremes ; for there were many in those Days, as well as in these, who were forward to run into the Ministry, and had more Zeal than Knowledge ; and perhaps sometimes Persons of worth liable to be discouraged. There is a pretty remarkable Instance of his kind Respect to a grave and sober Person, who appeared before them (cap in hand, no doubt) and was little taken notice of, but by himself ; He seeing him stand, called for a Chair, in respect to his Years and Appearance ; at which some of the Commissioners were displeased. This Person appear'd to be of a christian and ingenuous

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genuous Temper; for after the Restoration, he was preferred to an *Irish* Bishoprick, perhaps an Arch-bishoprick; for he used to give in charge to Bishop WORTH, whose Occasions often called him over to *England*, That on his first coming to *London* he should visit Dr. MANTON, and give his Service to him, and let him know, That if he was molested in his Preaching in *England*, he should be welcome in *Ireland*, and have liberty to preach in any part of his Diocese undisturbed. What Interest he had in the Protector, he never employ'd for any sordid ends of his own, who might have had any thing from him, but purely to do what Service he could to others: He never refus'd to apply to him for any thing in which he could serve another, tho it was not always with Success. He was once desir'd, by some of the principal Royalists, to use his Interest in him for the sparing Dr. HEWIT'S Life, who was condemned for being in a Plot against the then Government; which he did accordingly. The Protector told him, If Dr. HEWIT had shewn himself an ingenuous Person, and would have owned what he knew was his share in the Design against him, he would have spared his Life; but he was, he said, of so obstinate a Temper, that he resolved he should die. The Protector convinced Dr. MANTON before he parted, that

## Dr. THOMAS MANTON. 23

that he knew how far he was engaged in that Plot.

WHILE he was Minister at *Covent-Garden*, he was invited to preach before the Lord Mayor and Court of Aldermen, and the Companies of the City, upon some publick Occasion, at *St. Paul's*. The Doctor chose some difficult Subject, in which he had opportunity of displaying his Judgment and Learning, and appearing to the best Advantage. He was heard with the Admiration and Applause of the more intelligent Part of the Audience; and was invited to dine with my Lord Mayor, and receiv'd publick Thanks for his Performance. But upon his return in the Evening to *Covent-Garden*, a poor Man following him, gently pluck'd him by the Sleeve of his Gown, and asked him if he were the Gentleman who had preached that Day before my Lord Mayor; he reply'd, he was. Sir, says he, I came with earnest Desires after the Word of God, and Hopes of getting some Good to my Soul, but I was greatly disappointed; for I could not understand a great deal of what you said; you were quite above me. The Doctor reply'd, with Tears in his Eyes, Friend, if I did not give you a Sermon, you have given me one; and by the Grace of God, I will never play the fool to preach before my Lord Mayor.

in

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in such a manner, again. Upon a publick Fast at *Covent-Garden Church*, for the persecuted Protestants in the Vallies of *Piedmont*, Dr. MANTON had got Mr. BAXTER, who happened to be then in *London*, and Dr. WILKINS, who was afterwards Bishop of *Chester*, to assist him. Mr. BAXTER opened the Day, and preach'd upon the Words of the Prophet, *AMOS vi. 6.*—*But they are not grieved for the Afflictions of JOSEPH.* He, after his manner, took a great Compass, and grasped the whole Subject. Dr. MANTON succeeded him, and had chosen the same Text: He was oblig'd often to refer to the former Discourse, and to say every now and then, As it has been observ'd by my Reverend Brother. Dr. WILKINS sat cruelly uneasy, and reckon'd that between them both he should have nothing left to say; for he had got the same Text too. He insisted upon being excus'd, but Dr. MANTON oblig'd him to go up into the Pulpit; and by an ingenious Artifice, he succeeded admirably. Before he named his Text, he prepared the Audience by expressing the Fears of their narrow Spiritedness, and little Concern for the Interest of God in the World: For, says he, without any Knowledge or Design of our own, we have all three been directed to the same Words. Which, spoken with the Majesty and Authority peculiar to the Presence



## Dr. THOMAS MANTON. 25

sence and Spirit of that excellent Person, so awakened the Attention, and disposed the Minds of the People, that he was heard with more regard, and was thought to do more good than both the former, tho he had scarce a single Thought throughout the Sermon distinct from the other two.

§. 5. IN the Year 1660, he was very instrumental, with many other Presbyterian Divines, in the *Restoration* of King CHARLES the Second. It must be own'd, by impartial Judges, that the Presbyterian Party, who had the greatest Influence in the Nation at that time, had the greatest share in that Change; nor could all the Episcopal Party in the three Kingdoms have once put it into motion, or brought it to any effect, without them; tho they had all the Favour and Preferment bestowed upon them afterwards: Which, whether it were more just, or politick; more agreeable to the Laws of Equity, or the Rules of Prudence; I leave to the Reader to determine. \* Perhaps if the King had been brought in upon the Conditions the noble Earl of *Southampton* would have propos'd, and which were approved by the Earl of *Clarendon* when it was too late;

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\* See Bishop BURNET's *History of his own Times*, Page 89.

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it had prevented a great deal of the arbitrary and violent Proceedings of that loose and luxurious Reign, and contributed to the Safety and Happiness of the Prince and People too. He was one of the Divines appointed to wait upon the King at *Breda*, where they were well receiv'd, and, for some time after, greatly caress'd. The Doctor was sworn one of the King's Chaplains by the Earl of *Manchester*, Lord Chamberlain, who truly honoured him. He was one of the Commissioners at the *Savoy* Conference, and used his utmost Endeavours in that unsuccessful Affair. Dr. REYNOLDS, afterwards Bishop of *Norwich*, joined with those Divines, who were for Alterations in Ecclesiastical Affairs: He was the first who received the *Commission* from the Bishop of *London*, of which he immediately acquainted Dr. MANTON. The original Letter is now in my hands, and expresses the Candour and Goodness of that excellent Person, and his great Respect for Dr. MANTON. 'Tis in these Words:

S I R,

“ THIS Morning the Bishop of *London* sent me the Commission about  
“ revising the Liturgy under the Great Seal,  
“ to take notice of; with Direction to give  
“ notice to the Commissioners who are not  
“ Bishops:

**Dr. THOMAS MANTON. 27**

“ Bishops : I went to Mr. CALAMY, and  
“ it is desir’d, That we meet to morrow  
“ Morning at nine a-Clock, at his House,  
“ in regard of his Lameness, to advise to-  
“ gether, and send a joint Letter to those  
“ who are out of this Town. He and I  
“ desire you not to fail, and withal to call  
“ upon Dr. BATES and Dr. JACOMB in  
“ your way, to desire their Company. So  
“ with my best Respects, I remain your  
“ most Loving Brother,

ED. REYNOLDS, B. N.

*London, April 1. 1660.*

HE was offered at this time the Deanery of *Rocheſter*, which Dr. HARDING was in great fear he would accept, and ply’d him with Letters to come to ſome Reſolution ; having reaſon to hope, that upon his reſuſal, he ſhould obtain it, as he afterwards did. The Doctor kept it ſome time in ſuſpenſe, being willing to ſee whether the King’s *Declaration* could be got to paſs into a Law ; which they had great Encouragements given them to expect, and which would have gone a great way towards uniting the principal Parties in the Nation, and

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laying the Foundation of a lasting Peace †, Many Persons who had, in the former Times, purchased Bishops and Deans Lands, earnestly prest him to accept the Deanery, with hopes they might find better usage from him, in renewing their Leases, and offered their Money for new ones; which he might have taken, with the Deanery, and quitted again in 1662, there being then no *Assent* and *Consent* imposed: but he was above such underhand Dealings, and scorned to enrich himself with the Spoils of others. When he saw the most prudent and condescending Endeavours, thro the violence and ambition of some leading Men, availed nothing to the Peace of the Church, and the Happiness of the Nation; he sat down under the melancholy prospect of what he lived

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† The Declaration was drawn up by Lord Chancellor *Hyde*, and contained, among other things, the following Concessions: That no Bishop should Ordain, or exercise any part of Jurisdiction, which appertaineth to the Censures of the Church, without the Advice and Assistance of the Presbyters: That Chancellors, Commissaries, and Officials, should be excluded from Acts of Jurisdiction; and the Power of Pastors in their several Congregations, restored; and that Liberty should be granted to all Ministers to assemble Monthly, for the exercise of their Pastoral Persuasive Power, and the promoting of Knowledge and Godliness in their Flocks; That Ministers should be free from the Subscription required by the Canon, and from the Oath of Canonical Obedience; and that the use of the Ceremonies should be dispensed with, where they were scrupled.

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to see come to pass, *viz.* The decay of ferious Religion, with a Flood of Profaneness, and a violent Spirit of Persecution. The greatest Worth, and the best Pretensions, met with no regard, where there were any Scruples in point of Ceremony and Subscription,

§. 6. IN the Interval between the Restoration and his Ejection, he was greatly esteemed by Persons of the first Quality at Court. Sir JOHN BABER used to tell him, that the King had a singular respect for him. Lord Chancellor HYDE was always highly civil and obliging to him. He had free access to him upon all Occasions, which he always improved, not for himself, but for the Service of others. I shall only give a single Instance. Mr. JAMES of *Berkshire*, who was afterwards known by the Name of *Black James*, an honest and worthy Person; was at the point of being cast out of his Living, which was a Sequestration. He came to *London* to make Friends to the Lord Chancellor, but could find none proper for his purpose. He was at length advised to go to Dr. MANTON, to whom he was yet a Stranger, as the most likely to serve him in this Distress. He came to him late in the Evening, and when he was in Bed. He told his Case to Mrs. MANTON, who advised

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vifed him to come again in the Morning, and did not doubt but the Doctor would go with him. He answered with great Concern, that it would be too late; and that if he could not put a stop to it that Night, he and his Family must be ruin'd. On fo preffing a Cafe the Doctor rofe, and becaufe it rained, went with him in a Coach to the Lord Chancellor at *Tork-houfe*; who fpying the Doctor in the Croud, where many Perfons were attending, called to him to know what Bufinefs he had there at that time of Night. When he acquainted him with his Errand, my Lord called to the Perfon who stamped the Orders upon fuch Occafions, and asked him, What he was doing? He answered; That he was juft going to put the Stamp to an Order for paffing away fuch a Living: Upon which he bid him ftop; and upon hearing further of the Matter, bid the Doctor not trouble himfelf, his Friend fhould not be molefted. He enjoy'd it to the time of his Ejectment in 62, which was a great Support to a pretty numerous Family. Upon his refufing the Deanery, he fell under Lord CLARENDON's Difpleafure, fo fickle is the favour of the Great; and he once accused him to the King for dropping fome treafonable Expreflions in a Sermon. The King was fo juft and kind as to fend for him, and ordered him to bring his Notes,  
When

## Dr. THOMAS MANTON. 31

When he read them, the King asked, Whether upon his Word this was all that was delivered; and upon the Doctor's assurance that it was so, without a syllable added to it, the King said, " Doctor, I am satisfy'd, " and you may be assured of my Favour; " but look to yourself, or else HYDE will " be too hard for you."

IN whatsoever Company he was, he had Courage, as became a faithful Minister of CHRIST, to oppose Sin; and upon proper Occasions, to reprove Sinners. Duke LAUDERDALE, who pretended to carry it with great respect to him, in some Company where the Doctor was present, behaved himself very indecently; the Doctor modestly reproved him, but the Duke never loved him afterward. He was once at Dinner at Lord MANCHESTER'S in *Whitehall*, when several Persons of great Note began to drink the King's Health, a Custom which then began to be much in Vogue, and was commonly abused to great Disorders. When it came to him, he refused to comply with it, apprehending it beneath the dignity of a Minister to give any countenance to the sinful excess it so often occasion'd in those Times. It put a stop to it at that time, and Prince RUPERT who was present, enquired who he was. Many of the *Scotch* Nobility greatly respected

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ted him, particularly the Dutcheſs of HAM-  
MILTON, who attended his Miniſtry. Not-  
withſtanding the great and weighty Affairs  
then on foot, which took up a great part of  
his time; he never omitted his beloved Work  
of conſtant preaching, to the time of his E-  
jection in 1662. He then uſually reſorted to  
his own Church, where he was ſucceeded  
by Dr. PATRICK, the late Biſhop of Ely.  
It happen'd croſs, that Dr. PATRICK receiv-  
ing a ſcurrilous Letter from an unknown Per-  
ſon, full of Reflections upon himſelf, had ſo  
little Wiſdom at that time, as to charge it  
upon Dr. MANTON, in a Letter to him, with  
very unbecoming Reflections. This occaſi-  
on'd his not attending any more his Preach-  
ing; for no Man living more abhorred a baſe  
and unworthy Action. Having this occaſion  
of ſpeaking a little to his Diſadvantage, I  
ſhall take the opportunity of doing a piece  
of juſtice to the Memory of that learned Per-  
ſon, who has ſince by many Books of De-  
votion, and excellent Paraphraſes and Com-  
mentaries on the Scripture, as well as by his  
exemplary Life, done ſo much good to the  
World, and deſerved ſo well of the Chriſtian  
Church. It has been generally allow'd, that  
Dr. PATRICK wrote the firſt Volumes of  
the *Friendly Debate*, in the heat of his  
Youth, and in the miſt of his Expectations;  
which by aggravating ſome weak and uncau-  
tious



## Dr. THOMAS MANTON. 33

tious Expressions, in a few particular Writers, designed to expose the Nonconformist Ministry to contempt and ridicule. The Design was afterwards carried on by a worse Hand, and with a more virulent Spirit\*. A Method altogether unreasonable and unworthy, because it will be always easy to gather rash and unadvised Expressions from the weaker Persons of any Party of Men; and only serves to expose Religion to the scorn and contempt of the Profane. But Bishop PATRICK in his advanced Age, and in a publick Debate in the House of Lords, about the *Occasional Bill*, took the opportunity to declare himself to this purpose, “ That he had been  
“ known to write against the Dissenters with  
“ some Warmth, in his younger Years; but  
“ that he had lived long enough to see reason  
“ son to alter his opinion of that People,  
“ and that way of Writing; and that he was  
“ verily persuaded there were some who were  
“ honest Men, and good Christians; who  
“ would be neither, if they did not ordinarily  
“ go to Church, and sometimes to  
“ the Meeting: and on the other hand,  
“ some were honest Men and good Christians,  
“ who would be neither, if they did  
“ not ordinarily go to the Meetings, and  
“ sometimes to Church.” A rare Instance

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\* Dr. Samuel Parker, afterwards Bishop of Oxford.

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this, of Retraction and Moderation ; which I think redounds greatly to his Honour, and is worthy of Imitation.

§. 7. BUT to return to the History. After he ceased to attend upon Dr. PATRICK'S Ministry, he used to preach on the Lord's-day Evenings in his own House, to his Family and some few of his Neighbours ; and some time after, on *Wednesday* Mornings, when the Violence of the Times would allow it. Upon the increase of his Hearers, he was obliged to lay two Rooms into one, which yet by reason of the number of the People, and the straitness of the Place, proved very inconvenient to him, especially in hot Weather, and prejudicial to his Health. He had lived in that Respect and good Will in the Parish, that his Neighbours were generally civil to him, and gave him no trouble ; only a little before his Ejection, one BIRD, a Taylor, a zealous Stickler for the Common-Prayer, complained to Dr. SHELDON, then Bishop of *London*, that Dr. MANTON deprived him of the means of his Salvation ; meaning the use of the Common-Prayer : " Well, says the Bishop, all in good time ; " but you may go to Heaven without the " Common-Prayer." There was one Justice BALL within a few Doors of him, who often threatened him, and was at last as  
good

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good as his Word. He was sometimes in danger from the Church-wardens, of which number there were always three. The Duke of BEDFORD having always the choice of one, took care to have him a Friend to the Doctor; and his well-known Respect to him, gave him Countenance and Protection, from the Malice of the meaner People. His Meeting afterwards adjoined to Lord WHARTON'S House in *St. Giles's*, which he allowed him the convenience of, whether he was in Town or not. The good-natur'd Earl of BERKSHIRE lived next Door, who was himself a Jansenist Papist; and offered him the liberty, when he was in Trouble, to come to his House; which it was easy to do, by only passing over a low Wall, which parted the Gardens.

NOT long after the Act of Ejectment, when the Government was forming a Plot for the Presbyterians, for they had none of their own; in a Debate in the House of Lords, Dr. WARD, Bishop of *Salisbury*, said, It was time to look after them, when such Men as Dr. MANTON refused to take the Oaths: which Slander was soon contradicted by Lord Chamberlain MANCHESTER, who assured the House of the falseness of the Charge; and that he himself had administered the Oath to him when he was sworn

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one of his Majesty's Chaplains. The Doctor took notice of this as very disingenuous, because not long before, the Bishop and he had met at *Astrop Wells*; and the Bishop had treated him with great Civility, and entered into particular Freedoms with him. The Doctor indeed was in his Judgment utterly against taking the *Oxford Oath*, viz. "That 'tis not lawful upon any pretence whatsoever to take up Arms against the King— and, That we will not at any time endeavour any Alteration of the Government in Church or State." And when some few of his Brethren were satisfy'd to take it upon an Explication allow'd them by the Lord Keeper BRIDGMAN, i. e. That the Oath meant only *unlawful Endeavours*; the famous Mr. GOUGE came from *Hammer-smith* with a Design to take it; but calling upon Dr. MANTON to know his Opinion of it, he was so well satisfy'd with the Reasons of his Judgment, that he was perfectly easy in his Mind, and never took it afterward.

§. 8. IN the Year 1670, the Meetings seemed for some time to be connived at, and were much attended. I remember to have heard some of the worthy ejected Ministers speak of this Period with particular Pleasure; they observed, that after the Looseness and  
Ex-

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Excess which followed the *Restoration*; the Reproaches and Persecutions of the Nonconformists, for several Years; and the late terrible Judgments of Plague and Fire; multitudes every where frequented the opened Meetings, some from Curiosity, and some upon better Motives; and many were delivered from the Prejudices they had entertained, and received the first serious Impressions upon their Minds: GOD remarkably owned their Ministry at that time, and crowned it, under all their Disadvantages, with an extraordinary Success. Soon after this Indulgence expired, the Doctor was taken Prisoner, on a Lord's-day in the Afternoon, just after he had done his Sermon: the Door happened to be opened to let a Gentleman out, at the very time the Justice and his Attendants were at the Door; who immediately rushed in, and went up Stairs; but finding the Doctor in his Prayer, they staid till he had done; and then took the Names of the principal Persons. The Doctor being warm with preaching, they were so civil to take his word to come to them after some convenient time. He went to them to an House in the *Piazzas*, where many Persons of Note were gathered together; among whom was the then Duke of RICHMOND. After some Discourse, they tendered him the *Oxford Oath*: Upon his refusing to take

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take it, they threatned to fend him to Prison. It was thought, they question'd their own skill to draw up a Warrant, which would be sufficient to hold him; and that it was afterward drawn up by the Lord Chief Justice VAUGHAN. They dismissed him however at that time, upon his promise to come to them within two or three Days, and then gave the Warrant to a Constable, and committed him to the *Gatehouse*; only allowing him a Day's respite, till his Room could be got ready. This Imprisonment, by the kind Providence of GOD, was more favourable and commodious than could have been thought, or than his Enemies designed, or than he expected. The Keeper of the Prison at that time was the Lady BROUGHTON, who was noted for her strictness and severity in her Office, tho she carried it quite otherwise towards the Doctor; for she allowed him a large handsome Room joining to the *Gatehouse*, with a small one sufficient to hold a Bed. For some time it was not thought prudent to admit any to come to him but his Wife, and Servant, who attended him. 'Tis worth Notice here, that the Doctor could not omit his delightful Work of preaching, tho to so small a Congregation; which he did according to his former Custom, both parts of the Lord's-day, and once on a Week-day. After some time his Children,

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dren, and some few Friends, to the number of twelve or fifteen, were admitted to hear him preach. The Lady BROUGHTON was highly civil and obliging, and placed a great Confidence in him. When she designed to go for a little time into the Country, she would have ordered the Keys of the common Jail to be brought to him every Night: The Doctor smiling, told her, that he being a Prisoner himself, could not think it proper to be the Keeper or Jailor to others. However, no Person had the opening and shutting of the Door of the House, where he was, but his own Servant; so that he might have gone out of Prison when he pleased, for any restraint he was under. When the Town was pretty empty, he ventured, once with his Keeper, and once without, to visit his worthy Friend Mr. GUNSTON of *Newington*, who was agreeably surprized to see him, as he had a very high and hearty respect for him. Thus like JOSEPH, \* *He found favour in the sight of the Keeper of the Prison; and the Keeper of the Prison would have committed to his Hands, all the Prisoners who were in the Prison.* This, it must be owned, was a milder Confinement, and gentler Usage, than many others met with in those Days, who lay under long

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\* Gen. xxxix. 21, 22.

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and close Confinements, and suffered Confiscation of Goods, and Banishment, and Death. This *Protestant Persecution* fell short indeed of Dragooning, and Dungeons, and Gallies, in *France*; and of the Racks and Tortures of the Inquisition in *Spain*: but that a Person of Dr. MANTON'S Worth and Merit, should be thought to deserve such Treatment from a Government which he help'd to lay the Foundations of; and which he not only never injured, but had served, in Circumstances of Danger and Importance; when others of less Desert and Pretensions had all the Opportunities of publick Service, and all the Favour and Preferment; I believe will appear shocking at this distance, to all impartial Lovers of Liberty, and of their Country; and fix a Brand for ever upon the Gratitude and Politicks of those Times.

SOME time after his Imprisonment, when the Indulgence was renewed, he preach'd in a large Room taken for him in *Whitehart-yard*, not far from his House; but there also he was at length disturbed. A Band of Rabble came on the Lord's-day Morning to seize him; but the Doctor having notice of it over-night, escaped their Fury. Mr. JAMES BEDFORD was got to preach for him, who had taken the *Oxford Oath*: When they found themselves disappointed, they were in



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a great Rage, and took the Names of several; but did not detain the Minister; for their Malice was levelled against the Doctor. The good Lord WHARTON was there, whom they pretended not to know; and upon his refusing to tell them his Name, they threatned to send him to Prison; but they thought better of it. The Place was fined Forty Pounds, and the Minister Twenty; which was paid by Lord WHARTON.

§. 9. SIR JOHN BABER, his near Neighbour, and who owed all his Preferment at Court to the Doctor's Interest there, continued his hearty Friend, tho a great Courtier. He often visited the Doctor, by which means he had opportunity of greater Intelligence, than most others. About this time there happen'd some Difference among the Ministers of the City about the manner of addressing the King for his Indulgence. Some contended earnestly to have it expressed more largely; and others opposed it: for tho they always thought they had a Right to their Liberty, they feared giving any countenance to the dispensing Power, or advantage to the Papists; which were things well known to be in View, and much at Heart at that time. The Difference came to be known at Court, and there were apprehensions of ill Consequences. Sir JOHN BABER carried Dr.

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MANTON, and Dr. BATES, to Lord AR-  
LINGTON'S at *Whitehall*, who was then  
Secretary of State ; it was supposed, by his  
Order. When they were together, the King,  
to their great surprize, came into the Room ;  
it was thought by Design. Dr. BATES prest  
Dr. MANTON to address the King for his  
Indulgence ; which he did in a few Words,  
and with great Caution ; but it was kindly  
accepted by the King, and well approved by  
the Ministers, when it was communicated to  
them ; and put an happy end to their Con-  
tentions about it †. It was by the means  
of Sir JOHN BABER that Dr. MANTON  
and Mr. BAXTER were invited to confer with  
the Lord Keeper BRIDGMAN, about a Com-  
prehension and Toleration, in the Year 1668.  
They afterwards met with Dr. WILKINS  
and Dr. BURTON : Proposals were drawn  
up and corrected by mutual Consent ; in pur-  
suance of which the excellent Judge HALE  
prepared a Bill to be laid before the next  
Session of Parliament ; but it was reject-  
ed upon the first Motion by the high  
Church Party ‡. In the Year 1674, Dr.  
MANTON and Mr. BAXTER, with Dr.  
BATES and Mr. POOL, met with Dr. TIL-  
LOTSON and Dr. STILLINGFLEET, to

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† Dr. Manton gives a particular account of this Interview,  
in a Letter to Mr. Baxter. *Life*, Part III. p. 37.

‡ Dr. Calamy's Abridgment, Vol. I. p. 317, 342.

consider

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consider of an Accommodation ; by the encouragement of several Lords spiritual and temporal : they canvass'd several Draughts, and at length all agreed in one. But when it came to be communicated to the Bishops, several things in which they had agreed could not be obtain'd, and the whole Design miscarried. So easy a thing it has ever been found for wise and sober Men to adjust matters of Difference, and agree upon Terms of Accommodation ; when nothing will satisfy unreasonable Prejudice, and where the Lust of Power, and the Bias of Interest, strongly lead Men the other way.

§. 10. WHEN the Indulgence was more fully fixed in 1672, the Merchants, and other Citizens of *London*, set up a Lecture at *Pinner's-Hall* : Dr. MANTON was one of the six first chosen, and opened the Lecture. He was much concerned at the little Bickerings which began there in his Time, and afterward broke out into scandalous Contentions, and an open Division at last. Mr. BAXTER was often censured for his preaching there ; and once published a Sheet upon that occasion, which he call'd, *An Appeal to the Light*. His preaching upon these Words, *And ye will not come unto me that you might have Life*, in which he fully justify'd the Great God, and laid the blame of Mens

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Destruction upon themselves; tho it was follow'd by another upon these Words, *Without me you can do nothing*; occasion'd a great Clamour against him, among some People; of which he complain'd to Dr. MANTON. The Doctor, on his next turn, in the close of his Sermon, pretty sharply rebuked them for their rash Mistakes, and unbecoming Reflections upon so worthy and useful a Person. It was observ'd, That his Reproof was managed with so much Decency and Wisdom, that he was not by any reflected upon for his Freedom therein. He has been heard to express his Esteem of Mr. BAXTER in the highest Terms, *viz.* That he thought him one of the most extraordinary Persons the Christian Church had produc'd, since the Apostles Days; and, that he did not look upon himself as worthy to carry his Books after him. This was the Opinion of one who knew him with the greatest Intimacy for many Years, and was a great Judge of true Worth.

WHEN he first began to grow into ill Health, he could not be perswaded by his Friends and Physicians, to forbear preaching for any considerable time; which had been the delightful Work of his Life. He was at length prevail'd with to spend some time at *Woodbourn* with Lord WHARTON, for the Benefit

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Benefit of the Air: But finding little Good by it, he returned to Town on the beginning of the Week, in order to administer the Lord's-Supper the next Lord's-day; of which he gave notice to his People, but he did not live to accomplish it. The Day before he took his bed, he was in his Study; of which he took a solemn Leave, with Hands and Eyes lift up to Heaven, blessing God for the many comfortable and serious Hours he had spent there; and waiting in joyful hope of a State of clearer Knowledge and higher Enjoyments of God. At night he prayed with his Family under great Indisposition, and recommended himself to God's wise Disposal; desiring, "If he had no further Work for him to do in this World, he would take him to himself:" Which he express'd with great Serenity of Mind, and an unrefer'd Resignation to the divine good Pleasure. When he went to bed he was suddenly seiz'd with a kind of Lethargy, by which he was depriv'd of his Senses, to the great Grief and Loss of his Friends who came to visit him. He died *October* 18. 1677. in the 57th Year of his Age, and lies interred in the Chancel of the Church of *Stoke-Newington*.

S. II. DR. BATES preach'd his Funeral Sermon, who had a most affectionate Esteem for him; very frequently visited him; always advised

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advised with him in matters of moment ;  
and, for some Years after his Death, would  
weep when he spoke of him. He says of  
him\* ; “ His Name is worthy of precious  
“ and eternal Memory ; God had furnished  
“ him with a rare Union of those Parts which  
“ are requisite to form an eminent Minister  
“ of his Word : A clear Judgment, a rich  
“ Fancy, a strong Memory, and happy Elo-  
“ cution, met in him ; and were excellently  
“ improv’d by his diligent Study. In preach-  
“ ing the Word he was of conspicuous Emi-  
“ nence, and none could detract from him  
“ but from Ignorance or Envy. He was en-  
“ dowed with an extraordinary Knowledge  
“ of the Scripture ; and in his Preaching  
“ gave such perspicuous Accounts of the Or-  
“ der and Dependence of divine Truths, and  
“ with that Felicity apply’d the Scripture to  
“ confirm them, that every Subject by his  
“ Management, was cultivated and improv’d.  
“ His Discourses were so clear and con-  
“ vincing, that none, without offering Vio-  
“ lence to Conscience, could resist their Evi-  
“ dence : and from hence they were effec-  
“ tual, not only to inspire a sudden Flame,  
“ and raise a short Commotion in the Af-  
“ fections, but to make a lasting Change in  
“ the Life. His Doctrine was uncorrupt and

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“ pure, *the Truth according to Godliness.*  
“ He was far from the guilty vile Intention  
“ to prostitute the sacred Ordinances for ac-  
“ quiring any private secular Advantage ;  
“ neither did he entertain his Hearers with  
“ impertinent Subtilties, empty Notions, in-  
“ tricate Disputes, dry and barren, without  
“ productive Virtue ; but as one who al-  
“ ways had in his eye the great end of his  
“ Ministry, the Glory of God, and the Sal-  
“ vation of Men. His Sermons were di-  
“ rected to open their eyes, that they might  
“ see their wretched Condition as Sinners,  
“ to hasten their flight from the Wrath to  
“ come, and make them humbly, and thank-  
“ fully, and entirely receive Christ, as their  
“ Prince and all-sufficient Saviour ; and to  
“ build up the Converted in their holy Faith,  
“ and more excellent Love, which is the  
“ *fulfilling of the Law* ; in short, to make  
“ true Christians eminent in Knowledge and  
“ universal Obedience.

“ AND as the matter of his Sermons  
“ was design'd for the good of Souls, so his  
“ way of expression was proper for that  
“ end. His Style was not exquisitely stu-  
“ dy'd, not consisting of harmonious Pe-  
“ riods ; but far distant from vulgar Mean-  
“ ness. His Expression was natural and free,  
“ clear and eloquent, quick and powerful ;  
“ without

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“ without any spice of Folly ; and always  
 “ suitable to the Simplicity and Majesty of  
 “ divine Truth. His Sermons afforded sub-  
 “ stantial Food with Delight, so that the fa-  
 “ stidious Mind could not disrelish them.  
 “ He abhorred a vain Ostentation of Wit  
 “ in handling sacred Truths, so venerable  
 “ and grave, and of eternal Consequence.  
 “ — His Fervour and Earnestness in Preach-  
 “ ing, was such as might soften, and make  
 “ pliant, the most stubborn and obstinate  
 “ Spirit. I am not speaking of one whose  
 “ Talent was only Voice, who labour’d in  
 “ the Pulpit as if the end of Preaching were  
 “ the exercise of the Body, and not for the  
 “ Profit of Souls. But this Man of God  
 “ was inflam’d with holy Zeal, and from  
 “ thence such Expressions broke forth, as  
 “ were capable of procuring Attention and  
 “ Consent in his Hearers. He spake as one  
 “ who had a living Faith within him of di-  
 “ vine Truth. From this Union of Zeal  
 “ with his Knowledge, he was excellently  
 “ qualify’d to convince and convert Souls.  
 “ — His unparallel’d Assiduity in Preach-  
 “ ing, declared him very sensible of those  
 “ dear and strong Obligations, which lie up-  
 “ on Ministers to be very diligent in that  
 “ blessed Work. This faithful Minister a-  
 “ bounded in the Work of the Lord ; and,  
 “ which is truly admirable, tho so frequent  
 “ in



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“ in preaching, yet was always superior to  
“ others, and equal to himself.—He was  
“ no fomenter of Faction, but studious of  
“ the publick Tranquillity : He knew what  
“ a Blessing Peace is, and wisely foresaw  
“ the pernicious Consequences which attend  
“ Divisions.

“ CONSIDER him as a Christian, his  
“ Life was answerable to his Doctrine. This  
“ Servant of God was like a fruitful Tree,  
“ which produces in the Branches what it  
“ contains in the Root. His inward Grace  
“ was made visible in a Conversation becoming the Gospel. His resolute Contempt  
“ of the World secured him from being  
“ wrought upon by those Motives which  
“ tempt low Spirits from their Duty. He  
“ would not rashly throw himself into Trou-  
“ bles ; nor *spreta conscientia*, avoid them.  
“ His generous Constancy of Mind in resisting the Current of popular Humour,  
“ declared his Loyalty to his divine Master.  
“ His Charity was eminent in procuring  
“ Supplies for others, when in mean Circumstances himself. But he had great  
“ Experience of God's fatherly Provision,  
“ to which his filial Confidence was correspondent. I shall finish my Character of  
“ him by observing his Humility: He was  
“ deeply affected with the Sense of his  
“ Frailty

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“ Frailty and Unworthiness : He considered  
 “ the infinite Purity of God, and the Per-  
 “ fection of his Law, the Rule of Duty ;  
 “ and by that humbling light discovered his  
 “ manifold Defects. He express’d his  
 “ Thoughts to me a little before his Death ;  
 “ If the holy Prophets were under strong  
 “ Impressions of Fear, upon extraordinary  
 “ Discoveries of the divine Presence, how  
 “ shall we poor Creatures appear before the  
 “ holy and dreadful Majesty ? ’Tis infinitely  
 “ terrible to appear before GOD the *Judge*  
 “ *of all*, without the Protection of the *Blood*  
 “ *of sprinkling, which speaketh better*  
 “ *things than that of ABEL.*” This alone  
 “ relieved him, and supported his Hopes.  
 “ Tho his Labours were abundant, yet he  
 “ knew that the Work of God, passing thro  
 “ our hands, is so blemish’d, that without  
 “ appealing to pardoning Mercy and Grace,  
 “ we cannot stand in Judgment.” This was  
 the Subject of his last publick Sermon, upon  
 2 *Tim.* i. 18. which was publish’d from his  
 Notes, with the second Edition of his Funer-  
 al Sermon.

Mr. COLLINS, a Man of a most sweet  
 and obliging Temper, as well as of great Abi-  
 lities and Worth, on his turn to preach at  
 the Merchants Lecture, after the Doctor’s  
 Death, took great notice of it ; and was  
 much

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much affected with the Loss of so valuable a Person. Good old Mr. CASE used to say, long before his Death, that he should live to preach his Funeral Sermon : and he did preach upon that Occasion, when he was almost dead himself, for he was above eighty Years of Age. His Text was, *2 Kings x. 32. In those Days the LORD began to cut Israel short.* After he had consider'd the Text, he came to speak of several worthy Ministers cut off by Death about that time ; as well as others cut off by the Laws which forbad their Preaching. The last he named was Dr. MANTON ; at the mention of his Name he stopt, and wept for some time, before he could proceed ; and then said, " If I had mentioned no other but " Dr. MANTON, I might well say, that " GOD began to cut *England* short ;" with other Expressions of his Love and Esteem. He had always an high Opinion of the Doctor's Preaching, and would often urge him to print. When the Doctor answer'd him, That he had not time in the midst of such constant Employments, to prepare any thing, with due Care, for the publick View ; he would reply, you need only send your Notes to the Press, when you come out of the Pulpit. Dr. MANTON writ a very ingenious and serious Preface to Mr. CASE's Meditations, drawn

## § 2 *Memoirs of the Life of*

up when he was Prisoner in the Tower, and publish'd under the Title of *Correction, Instruction*; which is a very useful practical Book upon the Subject of Afflictions. He also writ a Preface to the second Edition of *Smeectymnus*; to Mr. CLIFFORD'S Book of the *Covenant*; to IGNATIUS JOURDAIN'S *Life*; Mr. STRONG'S Sermons of the *Certainty and Eternity of Hell Torments*; and to the second Edition in Quarto of the Assembly's *Confession of Faith, &c.*

§. 12. HIS Works were published by several principal Ministers of that time; and it will entertain the Reader to see the high Apprehensions they had of him, and the beautiful Variety in which they represent them. They have indeed drawn their own Character, as well as his, in the different turn of their Mind, and manner of Expression. The first which came out was *Twenty Sermons* in Quarto, in the Year 1678. Dr. BATES gives this fine and beautiful Account of them: " The main Design  
" of them is to represent the inseparable  
" Connection between Christian Duties and  
" Privileges, wherein the Essence of our  
" Religion consists. The Gospel is not a  
" naked unconditionate Offer of Pardon  
" and eternal Life, in favour of Sinners;  
" but

## Dr. THOMAS MANTON. 53

“ but upon the most convenient Terms,  
“ for the Glory of GOD, and the Good  
“ of Men, enforc’d by the strongest Obliga-  
“ tions upon them, to receive humbly  
“ and thankfully those Benefits. The Pro-  
“ mises are attended with Commands to  
“ repent and believe, and persevere in a  
“ uniform Practice of Obedience. The Son  
“ of GOD came into the World, not to  
“ make GOD less holy, but to make us  
“ holy : and not to vacate our Duty, and  
“ free us from the Law, as a Rule of Obe-  
“ dience ; for that is both impossible, and  
“ would be most infamous and reproach-  
“ ful to our Saviour. To challenge such  
“ an exemption in point of Right, is to  
“ make our selves GODS : to usurp it in  
“ point of Fact, is to make our selves De-  
“ vils. But his End was to enable and in-  
“ duce us to return to GOD, as our right-  
“ ful LORD, and proper Felicity, from  
“ whom we rebelliously and miserably fell,  
“ in seeking for Happiness out of him.  
“ Accordingly the Gospel is called the  
“ *Law of Faith*, as it commands those  
“ Duties upon Motives of eternal Hopes  
“ and Fears, and as it will justify or con-  
“ demn Men with respect to their Obe-  
“ dience, or Disobedience ; which is the  
“ proper Character of a Law. These things  
“ are manag’d in the following Sermons in  
“ that

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“ that convincing persuasive manner, as  
 “ makes them very necessary for these  
 “ times, when some who aspire to extra-  
 “ ordinary Heights in Religion, and esteem  
 “ themselves Favourites of Heaven, yet  
 “ wofully neglect the Duties of the lower  
 “ Hemisphere, as Righteousness, Truth, and  
 “ Honesty; and when carnal Christians are  
 “ so numerous, who despise serious Godli-  
 “ ness, as a solemn Hypocrisy, and live in  
 “ open Violation of CHRIST’s Pre-  
 “ cepts, and yet presume to be saved by  
 “ him.

“ I SHALL only add further: They  
 “ commend to our ardent Affections and  
 “ Endeavours, true *Holiness*, as distinguish-  
 “ ed from the most refined unregenerate  
 “ *Morality*. The Doctor saw the absolute  
 “ necessity of this, and spake with great  
 “ Jealousy of those, who seemed in their  
 “ Discourses, to make it their highest Aim  
 “ to improve and cultivate some moral Vir-  
 “ tues, as Justice, Temperance, Benignity,  
 “ &c. by philosophical Helps; representing  
 “ them as becoming the Dignity of our  
 “ Nature, agreeable to Reason, and bene-  
 “ ficial to Society, and but transiently speak-  
 “ ing of the Operations of the holy Spirit;  
 “ which are as requisite to free the Soul  
 “ from the Chains of Sin, as to release the  
 “ Body

## Dr. THOMAS MANTON. 55

“ Body at last from the bands of Death :  
“ who seldom preach of evangelical Graces,  
“ Faith in the REDEEMER, the Love  
“ of GOD for his admirable Wisdom in our  
“ Salvation, Zeal for his Glory, Humility  
“ in ascribing all we can return in grateful  
“ Obedience to the most free and powerful  
“ Grace of GOD in CHRIST ; which  
“ are the vital Principles of good Works,  
“ and derive the noblest Forms to all Virtues.  
“ Indeed Men may be compos’d and considerate  
“ in their Words and Actions, may  
“ abstain from gross Enormities, and do many  
“ praise-worthy Actions, by the Rules  
“ of moral Prudence ; yet without the Infusion  
“ of divine Grace to cleanse their  
“ stained Nature, to renew them according  
“ to the Image of GOD shining in the Gospel,  
“ to act them from Motives superior  
“ to all that moral Wisdom propounds, all  
“ their Virtues, of what Elevation soever,  
“ tho in an heroick Degree, cannot make  
“ them real Saints. As the Plant Animal  
“ has a faint Resemblance of the sensitive  
“ Life, but remains in the lower rank of Vegetables ;  
“ so these have a Shadow and Appearance  
“ of the *Life of GOD*, but continue in the corrupt  
“ State of Nature. The difference is greater  
“ between sanctifying saving Grace, wrought by the  
“ special Power of the Spirit, with the holy Operations.

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“ rations flowing from them, and the virtuous Habits and Actions which are the effect of moral Counsel and Constancy ; than between true Pearls produc'd by the celestial Beams of the Sun, and counterfeit ones formed by the smoaky Heat of the Fire.” No doubt the proper *Christian Graces* require the Influence of the divine Spirit, and are the effect of nobler Motives than mere Pagan Morality.

IN 1679, was publish'd in Octavo, *Eighteen Sermons on the second Chapter of the second Epistle to the Thessalonians, containing the Description, Rise, Growth, and Fall of Antichrist ; with divers Cautions and Arguments to establish Christians against the Apostacy of the Church of Rome.* This was well fitted for common use, and very seasonable at that time. In the Preface to this Volume Mr. BAXTER says of him, “ How sound he was in Judgment against “ Extremes in the Controversies of these “ times ; how great a Lamentor of the scandalous and dividing Mistakes of some self-conceited Men ; how earnestly desirous of “ healing our present Breaches, and not unacquainted with the proper Means and “ Terms ; how hard and successful a Student ; how frequent and laborious a “ Preacher ; and how highly and deservedly “ esteem'd,



**Dr. THOMAS MANTON. 57**

“ esteem’d, is commonly known here. The  
“ small Distaste which some few had of him,  
“ I took for a part of his Honour, who  
“ would not win Reputation with any by  
“ flattering them in their Mistakes, or un-  
“ warrantable Ways. He used not to serve  
“ GOD with that which cost him nothing ;  
“ nor was of their mind who cannot ex-  
“ pect or extol GOD’s Grace, without de-  
“ nyning those Endeavours of Men to which  
“ his necessary Grace exciteth them. He  
“ knew that *without CHRIST we can do*  
“ *nothing* ; and yet that *by Christ’s strength-*  
“ *ning us, we can do all things* which GOD  
“ hath made necessary to be done by us.  
“ He was not of their Mind who think it  
“ derogatory to the Honour of CHRIST,  
“ to praise his Works in the Souls and Lives  
“ of any of his Servants ; and that it is to  
“ the Honour of his Grace, that his justify’d  
“ Ones are graceless, and that their Judge  
“ should dishonour his own Righteousness,  
“ if he make his Disciples more righteous  
“ personally than the Scribes and Pharisees ;  
“ and will say to them, *Well done, good and*  
“ *faithful Servant, thou hast been faithful*  
“ *over a few things, enter thou into the*  
“ *Joy of thy LORD.* He knew how to  
“ regard the Righteousness and Intercession  
“ of CHRIST, with Pardon of Sin and  
“ divine Acceptance, instead of legal personal

H

“ Per-

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" Perfection ; without denying either the  
 " Necessity, or assigned Office, of our Faith  
 " and Repentance, and evangelical Sincerity,  
 " in obeying him who redeemed and justi-  
 " fies us. He knew the difference between  
 " Man's being justify'd from the Charge of  
 " being [liable to Damnation as Christless,  
 " impenitent, unbelieving, and ungodly ;]  
 " and being [liable to Damnation for mere  
 " Sin as Sin, against the Law of Innocence,  
 " which requir'd of us no less than personal,  
 " perfect, and perpetual Obedience.] He  
 " greatly lamented the Wrong which Truth  
 " and the Church underwent, from those  
 " who neither know such difference, nor  
 " have Humility enough to suspect their Judg-  
 " ment, nor to forbear reviling those who  
 " have not as confused and unsound Appre-  
 " hensions and Expressions as themselves."

IN the Year 1684 Dr. BATES publish'd  
 his *Exposition of the LORD's Prayer*,  
 in Octavo. In 1685 Mr. HURST publish'd  
 in Octavo, *Several Discourses tending to*  
*promote Peace and Holiness among Chris-*  
*tians* ; and dedicated them to ARTHUR Earl  
 of *Anglesea*, to whom he was Chaplain. In  
 the same Year was publish'd, *CHRIST's*  
*Temptations and Transfiguration, explained*  
*and improved* : and *CHRIST's eternal*  
*Existence, and the Dignity of his Person,*  
*asserted*

## Dr. THOMAS MANTON. 59

*asserted and proved, in opposition to the Socinians*; in OCTAVO. Dr. JACOMB, who publish'd this Volume, says of him, " That he did not so much concern himself in what is polemical and controversial; but chose rather in a plain way, as best suiting with Sermon Work, to assert and prove the Truth by Scripture Testimony and Argument: and that he has done to the full."

In 1703, was publish'd, *A practical Exposition of ISAIAH LIII.* This, tho publish'd last, was earlier writ than any of the other; for so he speaks in the Preface to the Exposition of JAMES: " I have the rather chosen this Scripture, that it might be an allay to those Comforts, which in another Exercise I have endeavoured to draw out of ISAIAH LIII. I would at the same time carry on the Doctrine of Faith and Manners; and shew you your Duty together with your Encouragement; lest with EPHRAIM, you should only love to tread out the Corn, and refuse to break the Clods. We are all apt to divorce Comfort from Duty; and content ourselves with a barren, unfruitful knowledge of Christ; as if all he required of the World, were only a few naked, cold, unactive apprehensions of his Merit; and all things were so done for us, that nothing remained to be done by us. This is the wretched Conceit of

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“ many in the present Age; and therefore  
 “ they abuse the sweetness of Grace to  
 “ Looseness, and the power of it to Lazi-  
 “ ness. Christ’s Merits, and the Spirit’s Ef-  
 “ ficacy, are the common Places, from  
 “ whence they draw all the defence and ex-  
 “ cuse of their own Wantonness and Idle-  
 “ ness.”

§. 13. BESIDES these lesser Volumes,  
 there are five large Volumes in Folio. The  
 first was, *Sermons upon the 119th Psalm*,  
 published in the Year 1681. Dr. BATES  
 says, “ They were preached by him in his  
 “ usual Course of three times a Week, which  
 “ I do not mention to lessen their Worth;  
 “ but to shew how diligent and exact he  
 “ was in performing his Duty. I cannot but  
 “ admire the fecundity and variety of his  
 “ Thoughts; that tho the same things so  
 “ often occur in the Verses of this Psalm;  
 “ yet by a judicious observing the different  
 “ Arguments and Motives, whereby the  
 “ Psalmist enforces the same request, or some  
 “ other Circumstance, every Sermon con-  
 “ tains new Conceptions, and proper to the  
 “ Text.” Mr. ALSO P says of them, “ The  
 “ Matter of them is spiritual, and speaks  
 “ the Author, one intimately acquainted  
 “ with the Secrets of Wisdom. He writes  
 “ like one who knew the Psalmist’s Heart,  
 “ and

## Dr. THOMAS MANTON. 61

“ and felt in his own Soul, the sanctifying  
“ Power of what he wrote. Their Design  
“ is practical, beginning with the Understanding  
“ ing, dealing with the Affections, but still  
“ driving on the Design of practical Holiness.  
“ The Manner of handling is not inferior to the Dignity of the Matter ; so  
“ plain, as to accommodate the most sublime  
“ Truths to the meanest spiritual Capacity ;  
“ and yet so elevated as to approve it self  
“ to the most refined Understanding : which  
“ knows how to be succinct without obscurity ;  
“ and, where the weight of the Argument requires it, to enlarge without  
“ nauseous prolixity. He studied more to  
“ profit than please ; and yet an honest heart  
“ will be then best pleased, when most profited.  
“ He chose rather to speak appositely than elegantly,  
“ and yet the Judicious account Propriety the greatest Elegance.  
“ He laboured more industriously to conceal his  
“ Learning, than others to ostentate theirs ;  
“ and yet when he would most veil it, the discerning Reader cannot but discover it,  
“ and rejoice to find such a Mass and Treasure of useful Learning, couch'd under a  
“ well-studied and artificial Plainness. I  
“ have admired, and must recommend to the  
“ Observation of the Reader, the fruitfulness of the Author's holy Invention,  
“ accompanied with solid Judgment, in that  
“ whereas

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“ whereas the coincidence of the matter in  
“ this Psalm, might have superseded his La-  
“ bours in very many Verses ; yet without  
“ Force, or offering Violence to the sacred  
“ Text, he has either from the Connexion  
“ of one Verse with its Predecessor, or  
“ the Harmony between the Parts of the  
“ same Verse, found out new matter to en-  
“ tertain his own Meditations, and the Rea-  
“ der's Expectations.”

THE second Volume was publish'd in  
1684, and contains *Sermons on the whole*  
*xxvth of Matthew, and xviiith of John ;*  
*and the vith and viiith of the Romans,*  
*and the vth of the second Epistle to the*  
*Corinthians.* Dr. COLLINGS, who seems  
to have writ the Preface to this Volume,  
says, “ In all his Writings one finds a quick  
“ and fertile Invention, governed with a  
“ solid Judgment ; and the issue of both  
“ expressed in a grave and decent Style.  
“ He had an Heart full of Love and Zeal  
“ for GOD and his Glory ; and out of the  
“ abundance of his Heart, his Mouth con-  
“ tinually spake. So frequent and yet so  
“ learned and solid preaching by the same  
“ Person, was little less than miraculous. He  
“ was a good and learned, a grave and judi-  
“ cious Person ; and his Auditory never failed,  
“ tho he laboured more than most Preachers,  
“ to

## Dr. THOMAS MANTON. 63

“ to hear from him a pious, learned and judicious Discourse.— He is one of those Authors, upon the credit of whose Name, not only private and less intelligent People, but even Scholars, may venture to buy any Book which was his.” The third Volume was published in 1689, and contains *Sermons upon the xith Chapter of the Epistle to the HEBREWS; with a Treatise of the Life of Faith, and another of Self-denial; and some Preparatory Sermons for the Lord's-Supper, and Sermons before the Parliament.* It was dedicated to King WILLIAM soon after the Revolution, by Mr. HOWE, in as noble and masterly a Preface, as is, perhaps, any where to be met with. The fourth Volume was published in 1693, and contains *Sermons upon several Texts of Scripture.* 'Tis directed to the Lord PHILIP WHARTON, by Mr. WILLIAM TAYLOR, who was many Years my Lord's Chaplain, and transcribed a great part of the Doctor's Notes for the Press; and was himself a Person of great Integrity and Wisdom. He tells my Lord, “ Tho  
“ his preaching was so constant, yet in  
“ all his Sermons may be observed, a solidity of Judgment, exactness of Method,  
“ fullness of Matter, strength of Argument,  
“ persuasive Elegance, together with a ferocious vein of Piety running thro the  
“ whole;

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“ whole; as few have come near him, but  
 “ none have exceeded him.” Mr. ALDOP  
 says of this Volume; “ Acquired Learning;  
 “ humbly waits upon divine Revelation;  
 “ great ministerial Gifts were managed by  
 “ greater Grace. A warm Zeal guided by  
 “ solid Judgment; a fervent Love to Saints;  
 “ and Sinners, kindled by a burning Zeal  
 “ for the Interest of a Saviour; and a plain  
 “ Elegance of Style adapted to the meanest  
 “ Capacity, and yet far above the contempt  
 “ of the highest Pretender.” The fifth Vo-  
 lume was publish’d in 1701, and contains,  
*Sermons on the vth Chapter to the Ephe-*  
*sians; on the iiid of the Philippians; on the*  
*ist Chapter of the second Epistle to the*  
*Thessalonians, and on the iiid Chapter of*  
*the second Epistle of John; with cxi Ser-*  
*mons on particular Texts.* This Volume,  
 tho it appeared last, and after so many o-  
 thers, is so far from running Dregs, that in  
 my opinion it contains some of his ripest  
 and most digested Thoughts, and is prefe-  
 rable both for the Subject and Management,  
 to any one of the former. This was di-  
 rected to the excellent Sir THOMAS AB-  
 NEY, then Lord Mayor of *London*, and to  
 the Lady ABNEY, by Mr. HOWE; in  
 which he expresses his Sense of Dr. MAN-  
 TON, in this remarkable Paragraph; “ And  
 “ that an eminent Servant of CHRIST,  
 “ who



## Dr. THOMAS MANTON. 65

“ who thro a track of so many Years, hath  
“ been so great and publick a Teacher and  
“ Example of the antient Seriousness, Piety,  
“ Righteousness, Sobriety, strictness of Man-  
“ ners, with most diffusive Charity, (for  
“ which *London* has been renowned for  
“ some Ages, beyond most Cities in the  
“ World) should have his Memory revived  
“ by such a Testimony from Persons un-  
“ der your Character, and who hold so  
“ publick a Station as you do in it; can  
“ never be thought unbecoming, as long as  
“ clearly explained and exemplify’d Reli-  
“ gion, solid useful Learning, and good  
“ Sense, are in any Credit in the World.”

THERE are some Sermons of his in  
the several Volumes of the *Morning Exer-  
cises*; for Dr. MANTON was too confident-  
able to be mist in any Design which was set  
on foot for the publick Good. There is one  
in that at *St. Giles's*, on *Man's impotency  
to help himself out of the misery he is in by  
Nature*. Another in that at *Cripplegate*,  
about *Strictness in holy Duties*: A third in  
the Supplement, concerning the *Improve-  
ment of our Baptism*: And a fourth in that  
against Popery, upon *The Sufficiency of the  
Scripture*. There is also a Funeral Sermon  
for Mrs. JANE BLACKWEL, upon *The  
Blessed Estate of them who die in the*  
I LORD,

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**LORD**, in the Year 1656. These Sermons, with the two before the *House of Commons* †, and one on the Death of Mr. LOVE, including the Exposition on JAMES and JUDE, were all he published himself †; and are writ with a correct Judgment, and beautiful Simplicity. His other Works were all printed from his Sermon Notes prepared for the Pulpit: and whosoever shall consider the greatness of the number, and variety of the Subjects; the natural order in which they are disposed; and the skilful Management; the constant frequency of his preaching; and the Affairs of Business in which he was often engaged; will easily be able to make a Judgment of his great Abilities and vast Application; and to make the requisite Allowances for Posthumous Works; especially when he tells us, That he was *humbled with the constant burden of four times a Week preaching* \*; and to the last three times; and that where *the Style seems too curt and abrupt, know,*

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† One is *Meat for the Eater*; or Hopes of Unity in and by divided and distracted Times, on *Zech. xiv. 10.* The other is, *England's Spiritual Languishing*, with the Causes and Cure, on *Rev. ii. 3.*

† *Anthony Wood* mentions *Smetimnus Redivivus*; in answer to *The humble Remonstrance*, Lond. 1653. which I have never seen

\* See Preface to the Exposition on *James.*

*that*

## Dr. THOMAS MANTON. 67

that I sometimes reserved myself for sudden Inculcations and Enlargement. And tho as they now appear they have been well receiv'd, and very useful to younger Ministers and Christian Families ; yet I believe I might safely venture to say, That if he had had the same leisure to compose and polish, he was capable of equalling any Performances of that kind, of the celebrated Writers of the Age ; and that hardly any under his Disadvantage, and so constantly employ'd, would have exceeded his. As no Man of the Age had a greater number of his Sermons publish'd after his Death, perhaps it will not displease the Reader to see his own Judgment of Posthumous Writings \*, “ Let  
“ it not stumble thee, *says he*, that the  
“ Piece is Posthumous, and comes out so  
“ long after the Author's Death ; it were  
“ to be wish'd, that they who excel in publick Gifts, would, during Life, publish  
“ their own Works, to prevent spurious Obtrusions upon the World ; and to give  
“ them their last hand and polishing, as the  
“ Apostle Peter was careful to write before  
“ his Decease, 2 Pet. I. 12. But usually the  
“ Church's Treasure is most increased by Legacies ; as ELIJAH let fall his Mantle,

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\* Epistle to Dr. Sibbs's Comment on the first Chapter of the second Epistle to the *Corinthians*.

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“ when he was taken up into Heaven, so  
 “ GOD’s eminent Servants, when their Per-  
 “ sons could no longer remain in this World,  
 “ have left behind them some worthy Pieces,  
 “ as Monuments of their Graces, and Zeal  
 “ for the publick Welfare. Whether it be  
 “ out of a modest Sense of their own En-  
 “ deavours, as being loth upon choice, and  
 “ of their own accord, to venture abroad  
 “ into the World ; or whether it be that be-  
 “ ing occupied, and taken up with other  
 “ Labours ; or whether it be in conformity  
 “ to Christ, who would not leave his Spirit  
 “ till his Departure ; or whether it be out  
 “ of hope, that their Works would find a  
 “ more kindly Reception after their Death ;  
 “ the living being more liable to Envy and  
 “ Reproach, but when the Author is in Hea-  
 “ ven, the Work is more esteemed upon  
 “ Earth : Whether for this or that Cause,  
 “ usual it is, that not only the Life but the  
 “ Death of God’s Servants, have been pro-  
 “ fitable to the Church. By that means  
 “ many useful Treatises have been freed  
 “ from that Privacy and Obscurity to which,  
 “ by the Modesty of their Authors, they  
 “ had formerly been confined.”

§. 14. HE was a Person of general Learn-  
 ing, and had a fine Collection of Books,  
 which sold for a considerable Sum after his  
 Death ;

## Dr. THOMAS MANTON. 69

Death; among which was the noble *Paris* Edition of the Councils, in thirty Volumes in Folio, which the Bookseller offered him for sixty Pounds, or his Sermons on the 119th Psalm. He began to transcribe them fair, but finding it too great an Interruption in the frequent Returns of his stated Work, he chose rather to pay him in Money. His great Delight was in his Study, and he was scarce ever seen without a Book in his Hand, if he was not engaged in Company. He had diligently read the Fathers, and the principal Schoolmen; which was a fashionable piece of Learning in those times. And tho he greatly preferred the Plainness and Simplicity of the former, to the Art and Subtilty of the latter; yet he thought, That we were more properly the Fathers, who stood on their Shoulders, and have the Advantage of seeing farther, in several Respects, than they did. Perhaps scarce any Man of the Age had more diligently study'd the Scripture, or was a greater Master of it. He had digested the best Criticks and Commentators, and made a vast Collection of judicious Observations of his own; which appears in the pertinent and surprizing Use of the Scripture upon all Occasions, and the excellent Glosses which are every where to be found in his Writings. As he had a great Reverence for the Scripture himself, so he was observ'd to shew a great  
Zeal

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Zeal against using Scripture Phrases lightly, in common Conversation, or without a due regard to the Sense and Meaning of them ; as a Profanation of the Scripture and a great Dishonour to GOD. Dr. BATES used to say, That he had heard the greatest Men of those Times sometimes preach a mean Sermon, but never heard Dr. MANTON do so upon any occasion. This will appear the less surprizing, if we consider the great Care he took about them ; he generally writ the Heads and principal Branches first, and often writ them over twice afterwards ; some Copies of which are now in Being. When his Sermon did not please him, nor the matter open kindly, he would lay it aside for that time, tho it were Saturday-night ; and sit up all night to prepare a Sermon upon an easier Subject, and more to his Satisfaction. If a good Thought came into his Mind in the Night, he would light his Candle, and put on his Gown, and write sometimes for an Hour together at a Table by his Bed-side, tho the Weather was ever so cold. He was well read in all the antient and modern History, which he made his Diversion, and in which he took a particular Pleasure. This, by the Advantage of an excellent Judgment and strong Memory, made his Conversation very instructing and entertaining, and recommended him particularly to young Gentlemen

## Dr. THOMAS MANTON. 71

men who used to visit him after their Travels: He would discourse with them as if he had been with them upon the spot, and bring things to their Remembrance which they had forgot; and sometimes, to their great surprize, show a greater Acquaintance with things abroad, attained by reading, than they had got by all the labour and expence of Travelling. The celebrated Mr. EDM. WALLER, who first refined the *English* Poetry, and brought it to the ease and correctness in which it now appears; used to say of him, upon this account, that "he never discoursed with such a Man as Dr. MANTON, in all his Life." By this means he became a great Judge of Men and Things; and was often resorted to by Persons of the greatest Note and Figure in the World. He took his Degree of *Batchelor of Arts* in the year 1639, and was created *Batchelor of Divinity* in 1654; and by virtue of his Majesty's Letters was created *Doctor of Divinity*, at the same time with Dr. BATES, and several of the Royalists in 1660\*. It was pleasantly said upon this latter occasion, that none could say of him that *creatio fit ex nihilo*, having both Learning and a Degree before.

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\* *Ansh. Wood's Fasti Oxon.*

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HE was a strict observer of Family Religion: His method was this: He began Morning and Evening with a short Prayer; then read a Chapter; his Children and Servants were obliged to remember some part of it, which he made easy and pleasant to them by a familiar Exposition; then he concluded with a longer Prayer. Notwithstanding the Labours of the Lord's-day, he never omitted, after an Hour's respite, to repeat the Heads of both his Sermons to his Family, usually walking, and then concluded the Day with Prayer and singing a Psalm. His great acquaintance with the Scriptures, and deep seriousness of Mind, furnish'd him with great pertinency and variety of Expression upon all Occasions; and preserved a great solemnity and reverence in all his Addresses to GOD. His Prayer after Sermon usually contained the Heads of his Sermon. He was noted for a lively and affectionate manner of administering the Lord's-Supper. He consecrated the Elements of Bread and Wine apart; and whilst they were delivering, he was always full of heavenly Discourse. He would often utter, with great fervour, those Words; *Who is a GOD like unto thee, pardoning Iniquity, Transgression, and Sin?* and illustrate, in an affecting manner, the Glory of



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of the divine Mercy to the lost World, in the Death of CHRIST: and pathetically represent the danger of those who neglect and slight their baptismal Covenant, and how terrible a Witness it would be against them at the Day of Judgment.

*MONDAY* was his chief Day of rest, in which he used to attend his Visitors. On his *Wednesday* Lecture several Persons of considerable Quality and Distinction, who went to the establish'd Church on the Lord's-day, would come to hear him. One observing to him, that there were many Coaches at his Doors, on those Days; he answered smiling; I have Coach *Hearers*; but Foot *Payers*: And yet he was far from the love of filthy Lucre; for when it was proposed to him, to bring his Hearers to a Subscription, he would not yield to it, but said, his House should be free for all, as long as he could pay the Rent of it. Some of his Parishioners, and others who attended his Ministry, used to present him, about *Christmas*, with what they collected among themselves; which was seldom above twelve or thirteen Pounds. He had several Persons of the first Rank, who belong'd to his Congregation; as the Countesses of BEDFORD, MANCHESTER, CLARE; the Ladies BAKER, TREVOR,

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the present Lord TREVOR's Mother; the Lord and Lady WHARTON, and most of their Children, &c. By this means he had always a considerable Collection for the Poor at the Sacrament; which was a great Pleasure to him. He used to say sometimes pleasantly, that he had Money in the Poors Bag, when he had little in his own. This he sometimes distributed among poor Ministers, who were many of them, at that time, in strait Circumstances; as well as the poor of the Congregation. Tho he was a Man of great Gravity, and of a regular unaffected Piety: yet he was extremely chearful and pleasant among his Friends, and upon every proper occasion. His Religion sat easy and well became him; and appeared amiable and lovely to others. He greatly disliked the forbidding Rigours of some good People, and the rapturous Pretensions of others; and used to say, he had found it by long Observation, that they who would be *over-godly* at one time, would be *under-godly* at another.

I SHALL conclude with this summary Account of his Person and Character: He was of a middle Stature, and of a fair and fresh Complexion, with a great mixture of Majesty, and Sweetness in his Countenance. In his younger Years he was very slender;  
but

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but grew corpulent in his advanced Age; not by idleness or excess †, for he was remarkably temperate and unweariedly diligent; he had naturally a little Appetite, and generally declined all manner of Feasts; but by a sedentary Life, and the long Confinement of the five Mile Act, which he used to complain, first broke his Constitution. In short, perhaps few Men of the Age in which he lived, had more Virtues, and fewer Failings; or were more remarkable for general Knowledge, fearless Integrity, great Candour and Wisdom, sound Judgment, and natural Eloquence, copious Invention, and incredible Industry, Zeal for the Glory of GOD, and good Will to Men; for Acceptance and Usefulness in the World, and a clear and unspotted Reputation, thro a Course of many Years, among all Parties of Men.

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† *Anthony Wood, Athena Oxon. p. 600, says, When he took his Degree at Oxford, He look'd like a Person rather fattened for the Slaughter, than an Apostle; being a round plump jolly Man; but the Royalists resembled Apostles by their macerated Bodies and Countenances.* Which, besides the injurious falshood of the Insinuation, is a coarse and butcherly Comparison. I doubt it would not be safe to make that the standing measure of apostolical Men,

F I N I S.

